THE

ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For FEBRUARY, 1800.

Link'd to no party, to no faction bound,
We roam at large o'er FREEDOM's sacred Ground;
To *her* best guardians a *pure* homage bring,
—Our Church, our Laws, our country, and our King.

ORIGINAL CRITICISM.

ART. I. *Memoirs of the Life, Studies, and Writings of the Right Reverend George Horne, D. D. late Lord Bishop of Norwich. With* 1. *a New Preface, on certain interesting Points in Theology and Philosophy*; 2. *Dr. Horne's own Collection of his Thoughts on a Variety of great and interesting Subjects*; *and*, 3. *A Letter to the Hon. L. K. on the Use of the Hebrew Language.* By William Jones, M. A. F. R. S. One of his Lordship's Chaplains. The Second Edition. London. 1799.

IN entering on an analysis of this work, a second impression of which is now submitted to the public, with a variety of new and important matter, it is scarcely possible for us to retain our ideal character, and Reviewers feel that the metaphysical indifference of abstracted beings, "without a local habitation, or a name," has no place here. The space of time which has elapsed from an accidental delay in preparing this Memoir for the press, takes away from us any imputation of flattery, if our language should wear the re-

ſemblance of high panegyric. The venerable biographer has been ſummoned, in this interval, to join his beloved friend and patron in the regions of the bleſſed. On the morning of the Epiphany, the author of "THE CATHOLIC DOCTRINE OF THE TRINITY," was called to the preſence of that God to whoſe true and holy faith he had borne ſuch diſtinguiſhed witneſs, while a member of the militant church on earth. The extinction of this burning and ſhining light is an event which would have been ſeverely felt by the friends of religion at any moment, but in the arduous conteſt now to be maintained againſt the full powers of infidelity and diſloyalty, the death of this great and good man is an event of the moſt affecting and intereſting nature. That we have yet to boaſt of many others able, and willing as able, to enter the liſts in a glorious cauſe, to repel the ſyſtematic malignity, and expoſe the inſidious ſophiſtry, of our inveterate adverſaries, is a fact on which the human mind cannot but dwell with ſomething more than complacency; but it may be permitted to thoſe who love the church of England and the conſtitution of England, to lament the loſs of ſuch a champion as a public calamity.

As he lived, however, he died. To his very lateſt moments he was employed in the ſervice of his country, and in the proſecution of thoſe admirable ſtudies, which had for their object the melioration of principles, the reform of manners, the infuſion of a vital ſpirit into the body politic, the overthrow of thoſe ſpecious, but deluſive, ſyſtems to which mankind owe the accumulated miſeries of this eventful period. Though his body was enfeebled by diſeaſe, though every tender feeling of his heart was wrung by domeſtic affliction, though he could look back on the ſucceſsful labours of half a century, and might therefore have deemed his warfare accompliſhed, he ſtill felt that glowing ardour, that ſacred energy, that impulſe next to immediate inſpiration, which prompts and animates, and directs the faithful advocates for religious and political truth.

Never certainly did there live a man better qualified to act as a reformer and a confeſſor, than the Miniſter of Nayland. At a very early period of life, he ſaw, and felt, and lamented, the Latitudinarian principles, and lukewarm practices, which a variety of concurrent circumſtances had introduced into the ſyſtem and tenets of Engliſhmen. Original in his thoughts and ideas, "nullius addictus jurare in verba magiſtri," unaffected by the ſplendour of great names, or the cry of popular prejudices, he ſcorned to adopt, as the rule of his creed, the theology of Biſhop Hoadley, the politics of Locke, or even the philoſophy of Sir Iſaac Newton, unleſs upon

cloſe

cloſe inveſtigation and deliberate reſearch, he ſhould be convinced that their doctrines were true.

To the zeal and abilities of this eminent man, the people of this country, in the firſt inſtance, owe, in a certain degree, the ſtand which has been made againſt the baneful influence of democratical and levelling principles, which, with increaſed velocity, ſeemed to be hurrying us into the vortex of immediate deſtruction. At that moment when every good man trembled for the political exiſtence of his country, and the hopes of rebels and ſchiſmatics were at their higheſt pitch of exaltation, the popular *Letter of Thomas Bull to his brother John* opened the eyes of Britons, ſpoke in the moſt intelligible language to their hearts, and awakened them to a ſenſe of their danger. The torrent was ſtemmed; the conſtitution was ſaved. Mr. Fox was loud in his invectives and anathemas againſt the author, and had even the effrontery to propoſe that he ſhould become the ſubject of an official proſecution for inculcating the exploded high church and tory principles which he *falſely* aſſerted, not even the politicians of Queen Anne could tolerate. But he thundered out his denunciations in vain; "Thomas Bull," was diſſeminated throughout the kingdom, and the "good old cauſe" prevailed, and prevails ſtill. Our King reigns; our church flouriſhes; our conſtitution is not only preſerved but ſtrengthened; rebellion hides its head, and the venerable man who thus fought for his country, had not the misfortune to ſurvive her *.

We forbear to dwell longer on this pleaſing ſubject, as we ſhall take an early opportunity of preſenting our readers with a biographical ſketch of a character which has, on various accounts, unuſual claims to public attention.

We ſhall ſubjoin three ſpecimens of Mr. Jones's performance, the firſt and laſt of which are newly preſented to the public in the preſent edition. The firſt extract contains Mr. Jones's expoſition of his favourite ſyſtem; the ſyſtem of JOHN HUTCHINSON; a ſyſtem which has been eagerly adopted and ſtrenuouſly defended by many pious and learned men, and which has been as firmly reſiſted, and as ſtrongly attacked, by

* It has been whiſpered to us, that a living author has lately arrogated to himſelf the merit of throwing out the lively and ingenious performance of "Thomas Bull." We hope, for the honour of learning, and of human nature, that this report is unfounded. Be it as it may, the Palatine Apollo has received the work as Mr. Jones's, and a claim of this nature can only be followed by detection and diſgrace.

others of equal piety and learning. It is far from our intention to revive this controverſy, or even to offer an opinion on the arguments adduced on either ſide; but, where any individual has advanced principles which have become the ſubject of controverſy, juſtice requires that he ſhould be allowed to give his own explanation of them.

"To ſatisfy thoſe, who, having heard ſome things to perplex them, would be glad of better information; I ſhall tell them, as well as I can, what the principles really are, by which an Hutchinſonian is diſtinguiſhed from other men. But when I conſider, that this inquiry will lead us into ſome great, deep, and difficult ſubjects—of which no man can ſpeak worthily—and of which ſo many have ſpoken raſhly—I tremble at my undertaking; and intreat every wiſe and good man to make allowances for me, at a ſtage of life, when forces fail, and memory is weak; and to give me a fair and charitable hearing.

1. "In the firſt place, the followers of Mr. Hutchinſon give to *God* the pre-eminence in every thing. *His* authority with them is above all authority: his wiſdom above all wiſdom: his truth above all truth. They judge every thing to be good or bad, wiſe or fooliſh, as it promotes, or hinders, the belief of Chriſtianity. On which account, their firſt enemies are to be found among ſceptics, infidels, and atheiſts. Their next enemies are thoſe who are afraid of believing too much: ſuch as our Socinians and their confederates, who admit Chriſtianity as a *fact*, but deny it as a *doctrine*.

2. "They hold, that only one way of ſalvation has been revealed to man from the beginning of the world; viz. the way of faith in God, redemption by Jeſus Chriſt, and a detachment from the world: and that this way is revealed in both Teſtaments.

3. "That in both Teſtaments divine things are explained and confirmed to the underſtandings of men, by alluſions to the natural creation. I ſay *confirmed*; becauſe the Scripture is ſo conſtant and uniform in the uſe it makes of natural objects, that ſuch an analogy appears between the ſenſible and ſpiritual world, as carries with it *ſenſible evidence* to the truth of Revelation; and they think, that, where *this* evidence is once apprehended by the mind, no other will be wanted. They are therefore perſuaded, it may have great effect towards making men Chriſtians, in this laſt age of the world; now the original evidence of miracles is remote, and almoſt forgotten.

4. "They are confirmed *Trinitarians*. They became ſuch at their baptiſm in common with other Chriſtians: and they are kept ſuch, by their principles; eſpecially by what is called the *Hutchinſonian philoſophy of fire, light, and air*. Nature ſhews us theſe three agents in the world, on which all natural life and motion depend: and theſe three are uſed in the Scripture to ſignify to us the three ſupreme *powers* of the Godhead, in the adminiſtration of the ſpiritual world; notwithſtanding the judgment which our new biographer hath paſſed againſt them. Let any philoſopher ſhew us one ſingle effect, of

which

which it may be proved, that neither fire, light, nor air contribute to it in any of their various forms.

5. " On the authority of the Scriptures, they entertain ſo low an opinion of human nature, under the conſequences of the fall, that they derive every thing in religion from revelation or tradition. A ſyſtem may be fabricated, and called *natural*; but a *religion* it cannot be; for there never was a religion, among Jews or Gentiles, Greeks, Romans, or Barbarians, ſince the beginning of the world, without ſacrifice and prieſthood: of which natural religion, having neither, is conſequently no religion. The imagination of man, by ſuppoſing a religion without theſe, has done infinite diſ-ſervice to the only religion by which man can be ſaved. It has produced the deiſtical ſubſtitution of naked morality, or Turkiſh honeſty, for the doctrines of interceſſion, redemption, and divine grace. It has no *gift* from God, but that nature, which came poor, and blind, and naked out of Paradiſe; ſubject only to farther miſery, from its own luſts, and the temptations of the devil. A religion, more flattering to the pride of man, pleaſes his fancy better than this; but it will never do him any good.

" Hutchinſon himſelf had ſo ſtrong a ſenſe of this, that he looked upon natural religion as deiſm in diſguiſe; an engine of the devil, in theſe latter days, for the overthrow of the goſpel; and therefore boldly called it *the religion of Satan or Anti-chriſt.* Let the well-informed Chriſtian look about him and conſider, whether his words, extravagant as they might ſeem at firſt, have not been fully verified. I myſelf, for one, am ſo thoroughly perſuaded of this, that I determine never to give quarter to natural religion, when it falls in my way to ſpeak of the all-ſufficiency of the Goſpel of Jeſus Chriſt. We know very well how the Scripture is brought in, to give its countenance to the notion of a natural religion: but we know alſo that dark texts are drawn to ſuch a ſenſe, as to render all the reſt of the Scripture of no effect; as hath happened in the doctrines of predeſtination and natural religion; by the former of which we loſe the *church*, by the latter its *faith.* Facts bring a diſpute to a ſhort iſſue. If Voltaire were alive, I would be judged by him, whether Chriſtianity hath not been going down ever ſince natural religion came up. And we know, by what his diſciples, the French, have done, that natural religion comes up, when Chriſtianity is put down. Theſe facts teach us, that they will not ſtand long together. Whether they poſſibly *might* or not is not worth an inquiry; becauſe he, that has got Chriſtianity, may leave natural religion to ſhift for itſelf.

6. " Few writers for natural religion have ſhewn any regard to the types and figures of the Scripture, or known much about them. But the Hutchinſonians, with the old Chriſtian Fathers, and the Divines of the Reformation, are very attentive to them, and take great delight in them. They differ in their nature from all the learning of the world; and ſo much of the wiſdom of revelation is contained in them, that no Chriſtian ſhould neglect the knowledge of

them. All infidels abominate them. Lord Bolingbroke calls St. Paul a *Cabbaliſt* for arguing from them; but the Hutchinſonians are ambitious of being ſuch Cabbaliſts as St. Paul was.

7. "In natural philoſophy, they have great regard to the name of Newton, as the moſt wonderful genius of his kind. But they are ſure, his method of proving a *vacuum* is not agreeable to nature. A vacuum cannot be deduced from the theory of reſiſtances: for, if motion be from impulſion, as Newton himſelf, and ſome of the wiſeſt of his followers have ſuſpected; then the cauſe of motion will never reſiſt the motion which it cauſes. The rule, which is true when applied to *communicated motion*, does not hold when applied to the *motions of nature*. For the motions of nature change from leſs to more; as when a ſpark turns to a conflagration: but communicated motion always changes from more to leſs: ſo that there is an eſſential difference between them, and we cannot argue from the one to the other. Mr. Cotes's demonſtration, it is well known, is applicable only to communicated motion: I mean, ſuch only as is *violent* or *artificial*. There is no need of vacuum in the heavens: it is more reaſonable and more agreeable to nature that they ſhould be filled with a circulating fluid, which does not hinder motion, but begins it and preſerves it.

"They cannot allow *inert* matter to be capable (as mind is) of *active* qualities; but aſcribe attraction, repulſion, &c. to ſubtle cauſes, not immaterial. There may be caſes very intricate and difficult; but they take the rule from plain caſes, and, ſuppoſing nature to be uniform and conſiſtent, they apply it to the reſt.

8. "In natural hiſtory, they maintain, againſt all the wild theories of Infidels, which come up, one after another, like muſhrooms, and ſoon turn rotten, that the preſent condition of the earth bears evident marks of an univerſal flood; and that extraneous foſſils are to be accounted for from the ſame cataſtrophe. Many of them are therefore diligent collectors of foſſil bodies, which are valuable to the curious in conſideration of their origin.

9. "What commonly paſſes under the name of *learning*, is a knowledge of *heathen* books: but it ſhould always be admitted with great precaution. For they think of all heathens, that, from the time when they commenced heathens, they never worſhipped the *true* God, the maker of heaven and earth; but, inſtead of him, the elements of the world, the powers of nature, and the lights of heaven: that the love of vice and vanity was the real cauſe of their ignorance: they did not *know* the true God, becauſe they did not *like* to know him: and that the ſame paſſions will give us an inclination to the principles of Heathens, rather than to the principles of Chriſtians; and that moſt of the ill principles of this age come out of the Heathen ſchool. The favourers of Mr. Hutchinſon's ſcheme are therefore reputed to be the enemies of learning. But they are not ſo. They are enemies only to the *abuſes* of it, and to the corruptions derived from it. To all falſe learning, that is, to human folly, affecting to be wiſdom, they have indeed a mortal averſion in

their

their hearts, and can hardly be civil to it in their words; as knowing, that the more a man has of falſe wiſdom, the leſs room there will be for the true. Metaphyſics, which conſiſt of words without ideas; illuſtrations of Chriſtian ſubjects from heathen parallels; theories founded only on imagination; ſpeculations on the mind of man, which yield no ſolid matter to it, but lead it into dangerous opinions about itſelf: theſe and other things of the kind, with which modern learning abounds, they regard as they would the painting of a ghoſt, or the ſplitting of an atom *.

10. "Of *Jews* they think, that they are the inveterate enemies of Chriſtianity; never to be truſted as our aſſociates either in Hebrew or Divinity. No Philo, no Joſephus, no Talmudiſt, is to be depended upon; but ſuſpected and ſifted, as dangerous Apoſtates from *true Judaiſm.* It is plauſibly argued, that Jews, as native Hebrews, muſt, like other natives, be beſt acquainted with their own language. But the caſe of the Jews is without a parallel upon earth. They are out of their native ſtate; and have an intereſt in deceiving Chriſtians by every poſſible means, and depriving them of the evidence of the Old Teſtament.

11. "They are of opinion, that the Hebrew is the primæval and original language; that its ſtructure ſhews it to be divine; and that a compariſon with other languages ſhews its priority.

"12. *The Cherubim* of the Scriptures were myſtical figures, of high antiquity and great ſignification. Thoſe of Eden, and of the tabernacle, and of Ezekiel's viſion, all belong to the ſame original. Irenæus has enough upon them to juſtify the Hutchinſonian acceptation of them. The place they had in the Holy of Holies, and their uſe in the Sacred Ritual, ſets them very high. Their appellation, as † *Cherubim of glory*, does the ſame; and the reaſoning of Saint Paul, from the ſhadows of the law to the prieſthood of Chriſt, ſets them higheſt of all; obliging us to infer, that they were ſymbolical of the Divine preſence. The τετραμορφα ζωα in the Revelation of Saint John (improperly called *beaſts*; for one of them was a *man*, and another a *bird*) muſt be taken for the ſame: where the figures of the old law bow down and ſurrender all power and glory to the evangelical figure of the lamb that was ſlain. Here the doctrine is thought to labour a little: but, if the ζωα are conſidered only as figures, the caſe alters. And, if this great ſubject ſhould have parts and circumſtances not to be underſtood, we muſt argue from what *is* underſtood. They ſeem to have been known in the Chriſtian church of the firſt centuries; but not with the help of the Jews. So alſo was the analogy of the three agents (φως, πυρ, πνευμα,) theſe being expreſsly mentioned by Epiphanius, as ſimilitudes of the Divine Trinity.

"In their phyſiological capacity, ſo far as we can find, the Cherubim ſeem never to have been conſidered before Mr. Hutchinſon; who

* See more on this ſubject, page 94 of the Life.

† "Compare Acts vii. 2." Ὁ Θεος της δοξης.

very properly derives from them all *animal-worſhip* among the heathens. This ſubject is of great extent and depth; comprehending a maſs of mythological learning, well worthy of a diligent examination."

"When we are deſcribing Hutchinſonians, it would be unjuſt to forget, that they are *true Churchmen* and *Loyaliſts*; ſteady in the fellowſhip of the Apoſtles, and faithful to the monarchy under which they live. This, however, is not from what they find in Hutchinſon, though it *is* to be found in him *; but from what he has taught them to find, by taking their principles from the Scripture."

On the ſubject of the cloſing ſcene of the venerable Prelate's Life, Mr. Jones gives us the following moſt intereſting detail:

"That the faculties of his mind did not fail, in the way it was imagined, ſo long as he remained at Norwich, I could ſhew by the contents of the laſt letter he wrote to me, within a few weeks of his death; in which there is the ſame humour and ſpirit as had diſtinguiſhed him in the prime of his life. That he was not ſubject to fits of weakneſs in his mind, I do not ſay: he could not perſevere in a train of thought, as he uſed to do, but applied himſelf by ſhort intervals, as his ability would permit; and in that way he could execute more than we ſhould have expected from him, under his bodily infirmities. From two viſits to Bath he had received ſenſible benefit, and was meditating a third, when I left him in the autumn of 1791, which he had been requeſted not to defer too long. At my departure from Norwich, he carried me in his coach about ten miles; and we converſed by the way on the ſubject of his Charge, of which his mind was full, and which he was then beginning to print. When I had made him a promiſe to meet him during his next viſit at Bath, he ſet me down at Lodden, and I betook myſelf to my horſes. That moment will for ever dwell, like a black ſpot, upon the mind, in which we had the laſt ſight of a beloved friend. After this parting I never ſaw him more. His company I can now ſeek only in his writings; which are almoſt my daily delight. His journey to Bath, contrary to the perſuaſion of his friends, was deferred too long. Yet he had ſtill ſuch remaining vigour in his mind, that he did not intend to make his viſit to Bath an idle one; but ſelected from his manuſcript ſermons a ſufficient number to compoſe a volume, and took them with him, intending to employ a printer at Bath upon them. To this he was partly encouraged by an obſervation his good

* "No being whatever can have any power over man, but the God that made him: therefore no man can have any power over any other man, unleſs he has it from God. Parents have it over their children by creation; therefore from the creator: and rulers have it, by being God's miniſters. This is Mr. Hutchinſon's argument; and it is as cloſe as a demonſtration."

and

and affectionate lady had made upon him, from the experience of ſeveral years, that he never ſeemed to be ſo well as when he had printers about him; of which ſhe had even then ſeen a ſtriking example at Norwich. But, alas! while he was upon the road, he ſuffered a paralytic ſtroke, and, though very ill, finiſhed his journey. Mrs. Horne after this wrote me a letter full of hope, that, as the Biſhop could walk to the pump-room daily, he would ſtill recover: in conſequence of which, I went with ſome courage to London, intending to go on from thence to Bath; but was informed, as ſoon as I arrived in town, that he was not expected to continue many days: and the next day brought us the melancholy news of his death.

"My worthy friend and pleaſant companion, the Rev. Charles Millard his chaplain, was with him at Bath, and was witneſs to many affecting paſſages which happened toward his latter end. Bad as he was, if Mrs. Horne entered the room, he ſpoke to her with his uſual cheerfulneſs; although a ſtupor commonly oppreſſed him, under which his mind wandered, and his ſpeech was confuſed: but from what could be underſtood, his thoughts were always at work upon ſome heavenly ſubject. When it was propoſed that the Holy Communion ſhould be adminiſtered to him by his Chaplain, 'By all means,' ſaid he, 'you cannot do a better thing.' In this ſervice he joined with great devotion, and when it was ended, 'Now,' ſaid he, 'I am bleſſed, indeed*!'

"On the Friday before his death, while his houſe-keeper was in waiting by his bed-ſide, he aſked her, on what day of the week the *ſeventeenth* day of the month would fall? She anſwered on Tueſday. 'Make a note of that,' ſaid he, 'in a book:' which, to ſatisfy him, ſhe pretended to do. This proved to be the day on which he died—as quietly as he had lived. From this occurrence, a rumour got abroad, as if he had received ſome fore-warning of the time of his death. To this I can *ſay* nothing; but I can *think*, without any danger of being miſtaken, that if ever there was a man in theſe latter days, who was worthy to receive from above any unuſual teſtimony due to ſuperior piety, he was that man."

In the Letter to the Hon. Lord Kenyon, on the Uſe of the Hebrew Language, publiſhed at the end of the Biſhop's Life, Mr. Jones ſums up his arguments with this juſt and animated peroration.

"But give me leave to forewarn you, that caution is to be uſed, and great experience is requiſite, in order to handle the Hebrew with ſafety; otherwiſe you may chance to make that ridiculous, which you to intend to magnify. For want of knowing better, we may give *the lead* to a *wrong idea*; that which is not the radical one;

* The letter of Mrs. Elizabeth Salmon, deſcribing this ſcene, is well worth reading, and is given in the Appendix.

and

and then we ſhall be forced upon ſtrange and unnatural alliances; and, from our imperfect inſight into many things, we may not be able to diſcover that there is any leading idea at all. It is natural to follow with too much aſſurance the alluring purſuits of *etymology*; and if we are found to do it without temperance or diſcretion, we ſhall find no mercy from thoſe who are not well affected to the originalities of learning and religion; who may therefore treat us with a ſmile, meaning it for the ſmile of ſuperior wiſdom: but folly and ignorance are more given to ſmile than wiſdom and ſcience.

"I have ſaid enough to convince you, that the ſtudy of Hebrew, if you uſe it properly, will abundantly repay your labour; that it is even neceſſary and eſſential, if you would be, what I may call (to ſpeak after the Hebrew ſtyle) a *radical* ſcholar, and ſee into the originals of things both ſacred and prophane: that it is related to itſelf by aſſociations and images, not merely curious, but often very beautiful and inſtructive: in ſhort, that it communicates knowledge of the beſt kind under a ſingular form, no where elſe to be met with. I could have multiplied my examples in abundance; for there was a time of my life when I ſat for half a year together to compare the Hebrew language with itſelf in every word of it (ſo far as it is retained and preſerved) and I have loved and admired it ever ſince. You will do the ſame, if you take half as much pains as I did: and, for your encouragement, you will have an advantage which I had not; later years having produced that excellent work the Lexicon Hebrew and Engliſh of Mr. Parkhurſt; who has made it a magazine of general learning, antiquity, divinity, and natural hiſtory; and has illuſtrated his Hebrew literature from the Greek and Roman claſſics, and from uſeful authors, ancient and modern, of every denomination.

"In the modern Hebrew learning, you have another advantage, and a great one it is; that you are taken out of the hands of the *Jews*; who begin their teaching with the egregious abſurdity of an alphabet without vowels, to make way for their Hebrew points, which are a modern invention, and overburthen you with an inſupportable multiplicity of rules. Their notions of the Hebrew are much of a ſize with their ſenſe of divinity. That noble inſtrument of wiſdom, in their hands, is like an inſtrument of aſtronomy in the hands of a child, or like a teleſcope with the blind. Truſt yourſelf to Mr. Parkhurſt, a good *Chriſtian*, and he will take you by the hand at the firſt ſtep, and carry you as far as you will wiſh to go in CHRISTIAN HEBREW."

By way of concluſion to our remarks on this intereſting work we ſhall ſubjoin a poem of the deceaſed Prelate, which, from its ſubject, as well as from its intrinſic excellence, cannot be too frequently ſtudied, too widely circulated. Our readers will find ſeveral other material compoſitions in the Appendix to Mr. Jones's Life of Biſhop Horne, equally worthy of their praiſe.

THE

THE LEAF.

WE ALL DO FADE AS A LEAF.

Iſa. lxiv. 6.

I.

"SEE the leaves around us falling,
Dry and wither'd to the ground;
Thus to thoughtleſs mortals calling,
In a ſad and ſolemn ſound:

II.

Sons of Adam, once in Eden
Blighted when like us he fell,
Hear the lecture we are reading
'Tis, alas! the truth we tell.

III.

Virgins, much, too much, preſuming
On your boaſted white and red,
View us, late in beauty blooming,
Number'd now among the dead.

IV.

Griping miſers, nightly waking,
See the end of all your care;
Fled on wings of our making,
We have left our owners bare.

V.

Sons of honour, fed on praiſes,
Flutt'ring high in fancied worth,
Lo! the fickle air, that raiſes,
Brings us down to parent earth.

VI.

Learned ſophs, in ſyſtems jaded,
Who for new ones daily call,
Ceaſe, at length, by us perſuaded,
Ev'ry leaf muſt have its fall!

VII.

Youths, tho' yet no loſſes grieve you,
Gay in health and manly grace,
Let not cloudleſs ſkies deceive you,
Summer gives to Autumn place.

VII.

Venerable ſires, grown hoary,
Hither turn th' unwilling eye,
Think, amidſt your falling glory,
Autumn tells a winter nigh.

IX.

Yearly in our courſe returning
Meſſengers of ſhorteſt ſtay,
Thus we preach this truth concerning,
"Heav'n and earth ſhall paſs away."

X.

On the Tree of Life eternal,
Man, let all thy hope be ſtaid,
Which alone, for ever vernal,
Bears a Leaf that ſhall not fade.

In the Biſhop's Miſcellaneous Reflections and Thoughts on Various Subjects, p. 293, the application of a well known paſſage in Terence to the fear of death, is ſo new, ſo beautiful, and ſo affecting, that we cannot deny ourſelves the pleaſure of offering it to the underſtanding and the hearts of our readers.

Adeon' rem rediiſſe, ut qui mihi conſultum eſſe optumè velit
PATREM extimeſcam, ubi in mentem ejus ADVENTI venit?
Quod ni fuiſſem incogitans, ita eum expectarem ut par fuit!"
Phorm. Act. 1. Scene. 3.

ART. II. *A Short Commentary, with Strictures, on certain Parts of the Moral Writings of Dr. Paley and Mr. Giſborne.*

(Concluded from p. 23.*)*

'THE truth ſeems to have been,' Dr. Paley adds, 'that ſuch offices were at firſt erected in the Chriſtian church, as the good order, the inſtruction, and the exigencies of the ſociety at that time required, without any intention, at leaſt without any declared deſign, of regulating the appointment, authority, or the diſtinction of Chriſtian Miniſters, under future circumſtances. This reſerve, if we may ſo call it, in the Chriſtian Legiſlator, is accounted for by two conſiderations: firſt, that no preciſe conſtitution could be framed, which would ſuit with the condition of Chriſtianity in its primitive ſtate, and with that which it was to aſſume, when it ſhould be advanced into a national religion. Secondly, that a particular deſignation of office or authority amongſt the miniſters of the

new religion, might have ſo far interfered with the arrangements of civil policy, as to have formed, in ſome countries, a conſiderable obſtacle to the progreſs and reception of the religion itſelf.'

This ſtrain of accommodation in a divine of our church to the follies of the Diſſenters from it, is anſwered by Dr. Croft in this feeble manner: "well convinced that Dr. Paley is not hoſtile to epiſcopacy, I muſt not conceal my ſuſpicion, that more may be inferred from this conceſſion than he himſelf intended." P. 93, 94.

More *cannot* be "inferred," in our opinion, than what the Dr. intended. He intended plainly to unite with the Diſſenters in their oppoſition to epiſcopacy. He, therefore, unites with them in all their ignorance of the church's conſtitution during the firſt ages. "The truth ſeems to have been," he tells us, what *hiſtorical* authority ſhews us *not* to have been, "that ſuch offices were at firſt erected in the Chriſtian church, as the good order, the inſtruction, and the exigencies of the ſociety at that time required," therefore varying (as the inference ſhould have run) with the varying exigencies, inſtruction, or good order of different churches. Even if one fixed term of polity was every where appointed, remarks the Dr. dropping the other link of the chain, and haſtening too rapidly to a concluſion; ſtill it ſeems to have been appointed "without any intention, at leaſt without any declared deſign, of regulating the appointment, authority, or the diſtinction of Chriſtian Miniſters under future circumſtances." So much does ignorance delight to parade in ſuppoſitions, and indolence to repoſe in *ſeemings*, rather than refer to poſitive evidence! This would at once ſweep away before it all theſe *ſeemings*, and ſuppoſitions, like the dreams of the morning. By the light of this we diſcern the folly of ſurmiſing, either that different forms of eccleſiaſtical polity were conſtituted in different churches, or, if one was conſtituted in all, it was "without any intention, at leaſt without any declared deſign, of regulating" the polity of future churches by it. We ſhall not, indeed, pay ſuch an improper compliment to Dr. Paley, as to go into any *learned* proof of the point. We ſhall only cite what every *boy in divinity* knows, though the Dr. does not, the confeſſedly genuine epiſtles of Ignatius, that diſciple with Polycarp of the Evangeliſt, St John, and that beſt of witneſſes, therefore, for the polity inſtituted by the apoſtles themſelves. Even of theſe we ſhall produce only a few, juſt ſufficient to flaſh conviction upon the darkened mind of the Dr.

"I ex-

" I exhort you," cries this martyr for the goſpel to the Magneſians " that ye ſtudy to do all things in a divine concord, your *Biſhop* preſiding in the place of God, your *Preſbyters* in the place of the Council of the Apoſtles, and your *Deacons* moſt dear to me, being intruſted with the miniſtry of Jeſus Chriſt *."

We here ſee, in direct refutation of the Dr.'s dreams, that " ſuch officers were at firſt erected in the Chriſtian church," as were intended to continue in it, and as have actually continued under Ignatius's own names of Biſhops, Prieſts, and Deacons. " It is therefore neceſſary," Ignatius adds to the Chriſtians of Tralles, a town equally with Magneſia in Aſia, " that, as ye do, ſo without your *Biſhop* you ſhould do, nothing; alſo be ye ſubject to your *Preſbyters*, as to the Apoſtles of Jeſus Chriſt our hope— ; the *Deacons* alſo, as being the miniſters of the myſteries of Jeſus Chriſt, muſt by all means pleaſe all †." Here then we have the three gradations of the clerical order exhibited again, juſt as plainly as they are exhibited in our own church at preſent. " See that ye all follow your *Biſhop*," he injoins the Smyrnœans, " as Jeſus Chriſt;" and the *Preſbyters*, as the Apoſtles; and reverence the *deacons* as the command of God ‡." We thus ſee our own polity for the church, exactly the ſame as was conſtituted by the Apoſtles themſelves, and retained by the very diſciples of the Apoſtles, in three conſiderable diſtricts of Aſia. Nor were they, as ſome ſurmiſer, like Dr. Paley, dreaming amid the darkneſs of midnight, may ſuggeſt, peculiar to theſe three. They were extended over all Aſia; as in the hiſtory of Ignatius's martyrdom, written by eye-witneſſes of it, we find " the churches and cities of *Aſia* attended this holy man" at Smyrna, on his way to Rome and martyrdom, " by their *Biſhops* and *Prieſts*, and *Deacons* §." So uniform was the conſtitution of the church, in the very age of the Apoſtles, in the very age of their immediate ſcholars, in the very age of the firſt martyrs for chriſtianity. It did not vary, we ſee, in different churches according to different circumſtances. No! It was eſtabliſhed at firſt by the higheſt authority poſſible of mere men, even that of the Apoſtles themſelves. Who then would preſume to change it? Who would even venture to ſuggeſt, that a polity ſo plainly apoſtolical *could* be erected " without any intention," or even " without

* Wake's Tranſlation of the Apoſtolical Fathers, 79, 80. edit. 4th. We cite a tranſlation for the eaſe of Dr. Paley. The originals may be ſeen in Ruſſel's or Cotelerius's *Patres Apoſtolici.*

† Ibid 87.

‡ Wake 117. § P. 133.

any

any declared deſign, of regulating the appointment, authority, or the diſtinction of chriſtian Miniſters under future circumſtances"? No one, ſurely, in that enlightened period, however, ſome may, even doctors of divinity, in this polar night of darkneſs about the primitive hiſtory of the church.

No one certainly did, as the polity was diffuſed with chriſtianity over all the world; and diffuſed, to the amazement of Dr. Paley, we will be bold to ſay, "with a declared deſign of regulating" future churches by it. "Let all reverence the *Deacons*," notes Ignatius himſelf, "as Jeſus Chriſt, and the *Biſhop* as the father, and the *Preſbyters* as the ſanhedrim of God and college of the Apoſtles: *without theſe there is no church* *." This binds epiſcopacy upon the church for ever. But he inſtantly binds it again, by this advice: "continue inſeparable from Jeſus Chriſt our God, and from your *Biſhop*, and from the commands of the Apoſtles; he that is within the altar is pure; but he that is without, *that is, that does any thing without the Biſhop and Preſbyters, and Deacons*, is not pure in his conſcience†." And "let no man do any thing of what belongs to the church," we hear Ignatius finally ſaying, "*ſeparately from the Biſhop*; let that euchariſt be looked upon as *well eſtabliſhed*, which is *either* offered *by the Biſhop*, or by *him to whom the Biſhop has given his conſent*; whereſoever *the Biſhop ſhall appear*, there *let the people alſo be*, as where Jeſus Chriſt is there is the Catholic church; *it is not lawful* without *the Biſhop*, neither *to baptiſe nor to celebrate the holy communion*‡."

So firmly has Ignatius bound epiſcopacy as an apoſtolical inſtitution upon all ages, all nations acknowledging apoſtolical authority, and profeſſing the chriſtian religion! A pin of adamant could not bind more firmly.

Yet Dr. Paley attempts to writhe in *ſeemings* and wriggle in ſuggeſtions, all unconſcious of the pin that ties him down. He even proceeds to account why he is able to wriggle and writhe, as if he felt himſelf at full liberty.

"This reſerve, if we may ſo call it, in the chriſtian legiſlator," he cries, rendering himſelf more ridiculous than ever, by accounting for what does not exiſt, 'is accounted for by two conſiderations; firſt, that no preciſe conſtitution *could* be framed, which would ſuit with chriſtianity in its primitive ſtate, and with that which it was to aſſume when it ſhould be advanced into a national religion,' when we have already ſhown from authority the moſt unexceptionable, that a 'preciſe conſtitution' *was actually* 'framed by the Apoſtles,'

* P. 88. † P. 89. ‡ P. 117.

which

'which' *did* 'ſuit with chriſtianity, in its' moſt 'primitive ſtate; and' *did* equally ſuit 'with that which it aſſumed when—advanced into a national religion.' But nature's *abhorrence of a vacuum* is believed, at firſt, by the doctor, and then *proved* by alledging the exiſtence of a *plenum*; a falſe aſſertion, *demonſtrated* by a falſe fact. 'Secondly, that a particular deſignation of office or authority amongſt the Miniſters of the new religion, might have ſo far interfered with the arrangements of civil policy, as to have formed in ſome countries a conſiderable obſtacle to the progreſs and reception of the religion itſelf."

Dr. Paley thus does worſe than reaſon impertinently. *He* degrades the college of the Apoſtles, acting under the immediate influence of the ſpirit of God, and ſettling the conſtitution of the church for all ages as well as for all nations of chriſtianity, into a mere cabal of wordly politicians, balancing advantages againſt diſadvantages in the ſcales of human wiſdom, and apprehenſive of offending republics by eſtabliſhing monarchies in the church. Away then with ſuch degrading inſinuations. They are fit only for thoſe, who fancy they can be wiſe without, and even againſt, God. The founders and builders of the church were actuated by a higher ſpirit and acted to a more glorious end. They were not to bend before the world, but to make the world bend before them. They therefore inſtituted a monarchy for every dioceſe of chriſtianity, and the chriſtians in all ages after them ſo thoroughly underſtood their meaning, imbibed their ſpirit, and purſued their practice, that, in ſpite of all the ſleep of *ſeemings*, or all the reveries of reaſons, we know the apoſtolical monarchy to have been maintained in the church, even down to the year 1541. A republic was firſt erected in that year at Geneva. Even now, the monarchy of the Apoſtles is ſtill maintained in the church at large; as the preſbyterian churches are not more than one to a hundred, we believe, in compariſon with the epiſcopal.

Thus much have we been induced to write, in correction of Dr. Croft, and in reprehenſion of Dr. Paley, upon a point of conſiderable importance to the peace of our own church particularly; aſſailed violently as it is from without, and thus betrayed inſidiouſly from within. Dr. Croft, in ſaying he was "well convinced that Dr. Paley is not hoſtile to epiſcopacy," ſhews us his acuteneſs was blunted by his cautiouſneſs, or his judgment was crippled by his candour. Dr. Paley appears very "hoſtile to epiſcopacy," without knowing its hiſtory, and very ready to aſſiſt in the ſubverting without openly aſſaulting it. He has all the rancour with all the ignorance of a Prieſtly againſt it, but dares not attack it like him. He

is a member of the church; and, as ſuch, cannot do more than he does,

> Willing to wound, and yet afraid to ſtrike,
> Juſt hint a fault, and heſitate diſlike.

Yet, in this manner he more effectually ſerves the cauſe of Dr. Prieſtley, perhaps, than if he was to uſe the more open warfare of the doctor againſt it. We cannot, therefore, when we conſider Dr. Paley's conduct above, his violent proſcription of tithes for the clergy*, his as violent proſcription of property in the rich †, and his aſſertion of the fewneſs of ſcholars among the former‡, but expreſs our amazement, that a work with ſuch hoſtilities in it to our conſtitutional *church* and ſtate, with ſuch flaſhes of lightening darting acroſs ſuch a cloud of ignorance, ſhould be uſed as we underſtand it is, in the public examinations at the Univerſity of Cambridge§. Fed upon ſuch poiſoned cates, the riſing generation there cannot but dwindle into dwarfs in theology, ſhrink up into republicans, or ſhrivel away into Socinians.

In juſtice to Dr. Croft, we muſt add, that he appears a ſound divine, a good ſcholar, and a judicious reaſoner; an author of conſiderable merit, with a claim to more merit ſtill, if he would but exert his ſtrength, and execute all that he might.

* Croft, 102, 103. † P. 40, 41. ‡ P. 95, 96. § P. 2.

ART. III. *An Appendix to the Guide to the Church.*

(Concluded from P. 16.*)*

THE Vth Letter contains a ſufficient anſwer to Sir Richard Hill's complaint, reſpecting a ſuppoſed miſquotation from his writings, which is accounted for in a very ſatisfactory manner, and gives occaſion for the following remark on Sir Richard's accuſation of the *wretched* Lackington as an apoſtate.

" He may be an apoſtate in the ſtricteſt ſenſe of the term, for any thing I can ſay to the contrary; and if he is ſo, charity calls upon me to pity him. For when I conſider what the Apoſtle ſays—who hath made thee to differ? I learn to deſpiſe no man. But if, by Mr. Lackington's apoſtacy, is only to be underſtood his dereliction of thoſe erroneous tenets of Calvin, which he once maintained, I

ſhould be happy, ſeeing thoſe tenets in the light in which I ſee them, to congratulate Sir R. Hill upon an apoſtacy of a ſimilar kind."

In the VIth Letter, we have very judicious anſwers to ſome additional objections brought againſt certain doctrines contained in the "*Guide to the Church*," concluded with a vindication of what the Church of England teaches, when ſhe gives her members to underſtand "that repentance, faith, and obedience, through divine grace, are the terms or conditions, upon which they may look for ſalvation unto Chriſt, who being made perfect, became (the Apoſtle tells us) the author of eternal ſalvation unto all them that *obey* him."

In the VIIth Letter, the ſubject of church communion and ſchiſm is particularly handled; a ſubject which, from an unwillingneſs to give offence to thoſe who have departed from the church, has, of late years, been leſs attended to than it ought to have been.

"The conſequence of which has been, that a general want of diſcrimination has prevailed among Chriſtians, few having a clear idea in their minds of the characteriſtic difference between the *church* and the *meeting-houſe*, between the ſacraments adminiſtered in the *former*, and thoſe adminiſtered in the *latter*; a circumſtance, for which, I fear, the clergy of the church will be anſwerable, becauſe it is a circumſtance which has tended, perhaps, more than any other, to the growth of that indifference amongſt uninformed Chriſtians, with reſpect to the place of public worſhip which they frequent."

Many well-meaning perſons have been apt to think, that provided they hear the doctrine of the church, it ſignifies not *where they hear it*, or with what congregation of Chriſtians they aſſemble. Yea, farther, in order to promote what Sir Richard Hill is pleaſed to call,

"*The true unity of the church*," even the clergy themſelves muſt occaſionally attend the ſchiſmatical meetings, "they muſt lay aſide all prejudices about the neceſſity of regular ordination and church communion; the wall of the Lord's vineyard muſt be thrown down, that Chriſtians may walk in and out, backward and forward, at their will, and then, in the judgment of Sir R. Hill, the eſtabliſhed harmony of what he is pleaſed to call, the churches of our bleſſed Lord's vineyard, will be complete; and the attempt of every honeſt guide, to lead the members of Chriſt's church in the old paths, will be in vain. I am not at all ſurpriſed to find," continues Mr. Daubeny, "that a perſon who has formed ſo imperfect an idea of the nature and conſtitution of the Chriſtian church, ſhould appear to be a perfect

ſtranger

ſtranger to the office and character of the Chriſtian prieſthood. Provided the liturgy of the church of England is read and the ſacraments are adminiſtered, it ſeems to be a matter of no conſideration with you, where, or by whom, theſe ſervices are performed.—It may be proper therefore to remind you, that the words of the liturgy do not conſtitute the ſervice of the church; nor does the form of breaking bread, and pouring out wine, and diſtributing them to an attendant congregation, make it a ſacrament of our church. The complete ſervice of the Church of England can be performed no where without a *prieſt*. The prayers may be read indeed by any one, and the ſacraments adminiſtered by any one perſon acquainted with the form; but this is not the ſervice of the church of England, but a proſtitution of it: becauſe, according to the doctrine of our church, no one but a prieſt has received authority to pronounce abſolution, to bleſs the people in God's name, and to offer up to God the ſacrifice of the altar."

The mention of this commemorative ſacrifice ſolemnly offered at the chriſtian altar, made it neceſſary for Mr. Daubeny, who had been charged by his antagoniſt with, at leaſt, a tincture of popery, to add a ſhort obſervation or two, by way of guarding againſt ſuch a haſty concluſion.

"To prevent, therefore," ſays he, "your being frightened at the words, *altar*, *prieſt*, and *ſacrifice*, and fancying that I am leading you back into the Roman Church, I muſt remind you, that theſe words were univerſally uſed in the primitive church, long before the popiſh corruption was ever thought of, and were always conſidered as words that conveyed the moſt high and important conſideration. The firſt Chriſtians had no idea of the holy euchariſt being a proper propitiating ſacrifice, in which the body and blood of Chriſt in truth, reality, and ſubſtance, are offered up; the idea which gave riſe to the idolatry practiſed in the modern Church of Rome on this ſubject; but they conſidered it to be a *commemorative* ſacrifice, and *typical repreſentation*, by way of memorial of the grand ſacrifice, that had been offered upon the Croſs by Jeſus Chriſt; an idea which perfectly ſecures the poſſeſſors of it from the groſs corruption of the Church of Rome, becauſe the *commemoration* of a fact cannot be the *fact itſelf*; the repreſentation cannot be the thing deſigned to be repreſented; the ſign cannot be the reality, which it is meant to ſignify.—Such is the idea which our church entertains upon this ſubject. She conſiders the ſacrament of the Lord's Supper to be a feaſt upon a ſacrifice, to conſtitute it ſuch, that which is feaſted upon muſt have been firſt made a ſacrifice, by having been offered up by a prieſt. Such is the idea which the Scotch epiſcopal church has upon this ſacred ſubject, which, by forming her communion ſervice upon the model of that, ſet forth for the uſe of the Church of England in the reign of Edward VI. ſtill keeps cloſer to the original pattern of the

primitive church, in the celebration of this ſervice, than the Church of England now does."

This candid acknowledgement in favour of the Scotch communion office muſt be highly gratifying to thoſe who uſe that office, and who, on that account, have been ſubjected to the ſame unjuſt imputation of popery to which Mr. Daubeny is here expoſed. A ſimilar diſregard of any undeſerved worldly cenſure, accompanied with a ſincere love of primitive truth and order, has excited this ſound and ſteady ſon of the Church of England, to offer the following kind and ſeaſonable advice to thoſe who affect to call themſelves his brethren in Scotland.

"A *ſchiſmatical* church is a church that breaks off from communion with the Catholic church; as the Novatians and Donatiſts did of old. And on this head are alſo to be claſſed thoſe congregations of Chriſtians aſſembled under an epiſcopal clergy, who maintain an independence on the Biſhop, in whoſe dioceſe they are ſituated, and to whoſe government they ought to be under obedience. Such is the caſe with thoſe epiſcopal congregations in Scotland, if they may be ſo called, who, by breaking away from the centre of unity in their reſpective Biſhops, are thereby become *ſchiſmatical*, and, as ſuch, would, in the primitive days of the church, have had the heavieſt of eccleſiaſtical cenſures pronounced againſt them.—My hearty deſire to God for my brethren in Scotland is, that they might take this ſubject into ſerious conſideration. Would to God, that they would reflect upon the injury they are doing to the unity of the Chriſtian church in general, and to that of their own church in particular, the pureſt church perhaps this day in chriſtendom. Would that they would call to mind the memorable words of that primitive Biſhop, and martyr, St. Ignatius, 'Οστοι γαρ Κριστω εισιν, ουτοι μετα του Επισκοπου εισιν:' and at the ſame time look forward to the account, they will one day have to give to that head of the church, whoſe commiſſion they hold."—In the concluſion of this excellent letter the ſubject of it is thus admirably ſummed up.—"The church is the body of Chriſt.—He hath purchaſed it with his blood. All the privileges annexed to it are the conſequences of his meritorious ſufferings. To partake of the privileges of a ſociety, man muſt become a member of the ſociety to which thoſe privileges belong. The church is a ſociety of Chriſt's forming, it cannot, therefore, be any thing that men pleaſe to make it. But, that a man may become a member of a ſociety, the ſociety itſelf muſt be diſtinguiſhed ſo as to be known. For, to call men to become members of an *inviſible ſociety*, ſeems to be, if not a contradiction, yet an abſurdity in terms. The characteriſtical mark which diſtinguiſhes any ſociety is *its appropriate government*.—The appropriate government of the *viſible* church is that epiſcopal form, which was originally eſtabliſhed by the Apoſtles. Where that form of government

vernment is to be found, there the church of Chriſt, as a *viſible ſociety*, exiſts. From whence it follows, that every Chriſtian muſt know, if he will but conſider, whether he is living in a ſtate of communion with the church, or in a ſtate of ſeparation from it.—If in the former condition, he is in the ſure road to ſalvation, 'for he is faithful who hath promiſed,' the conſequence of his being in the latter, it is not our buſineſs to determine. In this caſe, 'as we know only in part, we therefore prophecy only in part.' Still we know enough to authorize us to ſay, that the opinions of men can make no alteration in divine inſtitutions; and though practice may render ſin ſo familiar, that all ſenſe of it ſhall be loſt, yet no practice can change the name of it; conſequently, that heinous ſin which ſchiſm was pronounced to be, in the primitive days of the church, that ſin it muſt continue to be ſo long as the church endureth."

In the VIIIth Letter, the ſubject of increaſing ſeparation from the church of England is recommended in the ſtrongeſt, moſt affecting terms, to the conſideration of Sir Richard Hill, as a profeſſed member of that church, and a member of the Houſe of Commons; in both which characters, he ought to conſider, that, while he is holding up his hand againſt that proſtitution of the ſacred office now abounding, more or leſs, in all parts of the kingdom, the principles contained in his book, when puſhed home to their conſequences, will yet be found to promote and encourage that moſt deplorable evil, which we have ſo much cauſe to deprecate. Yea, the wildeſt itinerant preacher, who boaſts of the inward call and gift of the ſpirit, and pours forth blaſphemy and ſedition, as the doctrine of the goſpel, may plead the authority of Sir Richard Hill for the validity of his ſuppoſed miniſterial commiſſion.

"You would not wiſh, I am well aware," ſays Mr. Daubeny, "that your principles ſhould be thus abuſed. But the only way to guard againſt the abuſe of principles is to avoid, as much as may be, the laying down ſuch as are obnoxious to it. What you have written, relative to what you underſtand by the eſſentials and circumſtantials of religion, appears to me liable to much abuſe. It is calculated to put looſe ideas in the heads of Chriſtians upon church matters, and thereby to do more injury to the cauſe of religion, than either you or I perhaps may be able to foreſee. It tends to derange and unſettle that plan which the founder of the church laid down for the ſalvation of its members, by the miniſtry of reconciliation committed to his appointed ambaſſadors. This, as the ſubject ſtrikes me, at leaſt, is to make ourſelves wiſer than God, by imagining, as many modern Chriſtians are apt to do, that the eſſence of Chriſt's religion may be preſerved in the world, unaccompanied with thoſe important circumſtantials of order and government, which were eſta-

bliſhed for that purpoſe.—We have ſeen that a literary cabal in France, by poiſoning the fountains of learning, and introducing a new ſet of ideas into the human mind, inconſiſtent with all eſtabliſhed notions, has effected the deſtruction, both of their church and government.—We have too good reaſon to think, that a ſimilar plan for a ſimilar purpoſe is working in this country; which, by giving what are ſignificantly called *new lights* to the people, is deſigned to prepare them for that new order of things, by which, under the ſpecious title of reformation, many well-meaning, though not well-judging, perſons, are miſerably impoſed upon.—I have too high an opinion of your character as a Chriſtian, to think that you would wiſh to act in concert with the projectors of ſuch a ruinous plan. At the ſame time it muſt be ſubmitted to your conſideration, whether, by putting aſide every ſettled idea belonging to a church, as a *viſible* ſociety, and introducing thoſe looſe notions reſpecting church communion which are to be found in your book, you do not make yourſelf inſtrumental in the promotion of a cauſe, which has for its object the ſetting men free from all regular and eſtabliſhed reſtraint.—This conſideration addreſſes itſelf to you, not leſs in your character of a legiſlator, than it does in that of a member of the Chriſtian church. Schiſm in the church is what rebellion is in the ſtate; it is a breaking away from eſtabliſhed order, and ſetting up that idol, ſelf-government, in the place of it. It is private opinion acting againſt eſtabliſhed authority. Modern language may ſo explain away theſe two ſins, that even good men by degrees may become reconciled to them; but it cannot alter their nature. The God of order has fixed an indelible mark of reprobation upon them to the end of time. They are (what they ever muſt be, ſo long as the authority of the Bible is admitted) thoſe works of the fleſh, for which man will be called into judgement. And it ſhould be timely conſidered, that the ſame principle of independence, which gives birth to the one, waits only the opportunity to bring forth the other. The truth of this poſition ſtands confirmed upon record, in the hiſtory of this country in the laſt century; it has received additional confirmation from the late rebellion in America; the ſecret workings of which have been lately laid open to the world in a *maſterly* * publication, which muſt recommend itſelf to every reader, with whom the character of a ſound divine, a loyal ſubject, and a liberal man, is a valuable conſideration."

The IXth and concluding Letter of this truly valuable work is intended as ſupplementary to thoſe which preceded it, by giving the author an opportunity of adding what occurred to him on thoſe points, which, perhaps, had not already

* A View of the Cauſes and Conſequences of the American Revolution, by the Rev. Jonathan Boucher, A. M. and F. A. S.

received

received ſufficient notice—with this view he again brings forward ſome of Sir Richard Hill's favourite doctrines, and produces ſuch arguments and authorities as are more than ſufficient to eſtabliſh the opinion which he oppoſes to theſe erroneous tenets. On the ſubject of univerſal redemption, he lays down, from a parallel caſe in ſcripture, a moſt clear and ſatisfactory diſtinction, and regrets, with good reaſon, that the ſcripture ſyſtem of Chriſtianity is ſo little attended to, even by thoſe who acknowledge it to be the true one.

"Certain it is," ſays he, "that the ſcripture declares Chriſtianity to be a great myſtery, founded on the myſterious doctrine of a trinity of perſons in one Jehovah, and, in particular, on God (one of theſe perſons) manifeſted in the fleſh, and ſo become Chriſt, from whom this myſterious ſyſtem has received its appellation. It declares farther that the ſalvation of man is a pre-concerted ſcheme of love and mercy, by the eternal covenant in and of Jehovah, not *with* but *for* man; and it expreſſes, in terms ſufficiently adequate to our weak capacities, the ſeveral parts which the *Three Great Ones,* and man too, as the happy object of all, have to act in this bleſſed ſcheme; as it is compendiouſly delineated by a venerable father of the primitive church, good old Irenæus of Lyons.—'The ſpirit operating, the ſon adminiſtering, the father approving, man conſummating unto ſalvation.' Book IV. cap. 37. And again—'the father well-pleaſed, the ſon adminiſtering and forming, the ſpirit nouriſhing and increaſing, man himſelf gradually profiting and attaining towards perfection;' cap. 75.—Such is the ſcripture repreſentation of this beautiful plan."

And with ſuch a clear and comfortable repreſentation Chriſtians ought to be well ſatisfied, and conſider what is ſaid on this ſubject in the ſacred writings, as having always an explicit or implied preference to the grand anti-mundane covenant entered into, ratified and confirmed by an oath, among the adorable Three in Jehovah, for the ſalvation of mankind, and which ſeems to be the only covenant with which man is concerned, though ſurely not as a party, ſtrictly ſpeaking, but only as the object of that divine mercy, which, through the blood of this everlaſting covenant, was held out to the human race. The bleſſings and benefits of this merciful tranſaction are the ſubject of thoſe great and precious promiſes made over to us in the goſpel. By faith we accept of theſe promiſes, and in baptiſm we become bound to walk worthy of them; bound by every tie of love and gratitude to God, and regard to our own happineſs. What is neceſſary, therefore, on our part, may juſtly be called the *terms* or *conditions* of our ſalvation; and inſtead of this being a *novel* opinion, as Sir Richard Hill chooſes to call it, it is at leaſt as old as the world. Adam was placed in

a ſtate of conditional ſalvation in Paradiſe. The goſpel is publiſhed on a ſimilar plan, and the doctrine of conditional ſalvation, to which the Calviniſtic writers ſo loudly object, is the doctrine of the Bible, from the beginning to the end of it.

With ſuch ſalutary well-founded ſentiments as theſe does Mr. Daubeny draw to a concluſion this truly orthodox and inſtructive work, which, though extended to a length far beyond what is uſually allotted to an *Appendix*, will yet repay the patience of the reader, who beſtows on it an attentive peruſal with ſuch a ſupply of uſeful knowledge, as, if duly improved, cannot fail to make him "wiſe unto ſalvation." The cauſe which the worthy author has taken in hand is far from being popular, or ſuited to the taſte of the times. The important topics he has had to diſcuſs are ſuch as ſeldom procure a ſerious conſideration. The temper of the preſent age leads to very different purſuits; and he who writes with a view to the public favour muſt attend to what Sir Richard Hill recommends as the doctrine of *expediency*, which implies a due regard to times, places, perſons, and circumſtances. Yet an application too general may be made of this doctrine, and ſo a regard to it be carried farther than it ought. For times and circumſtances may be ſuch as to require a more ſtrenuous exertion of duty for the preſervation of truth, rather than any qualification of it in compliment to prevailing error.

"And ſuch," ſays Mr. Daubeny, "I conceive the preſent times and circumſtances to be, when, in conſequence of the generally prevailing ignorance in eccleſiaſtical matters, the conſtitution of the church is diſregarded, and its divinely eſtabliſhed order trampled under foot; when ſchiſm is conſidered as no ſin, and is even promoted by thoſe who call themſelves *ſteady* members of the church; when the people are turning away from the regularly appointed ſtewards of the divine myſteries, and of their own luſts, heaping to themſelves teachers, having itching ears."

The conſideration of ſuch want of principle and levity of temper might well be ſuppoſed to produce theſe pious effuſions of an anxious, honeſt, and good heart, with which our author thus concludes:

"When I conſider what the Church of England has been, and what ſhe now is, to make uſe of the ſtrong language of a very great man, *like an oak cleft to ſhivers with wedges made out of its own body*, it is not without anxiety that I look forward.—When I conſider, moreover, that the eſtabliſhed Church of England, an undoubted branch of the Church of Chriſt, furniſhes the beſt ſecurity for the preſervation,

ſervation, both of Chriſtian doctrine, and the peace and happineſs of my country; my earneſt prayer to God is, that ſhe may be reſtored to apoſtolic purity.—Should it, however, be the will of that Being who ruleth in all the kingdoms of the earth, that in judgement for the deſertion of her profeſſing friends, or the general unworthineſs of her members, the enemies of the church ſhall be permitted to lay her honour in the duſt, as a miniſter, ſincerely attached to her cauſe, I feel no wiſh to ſurvive the fatal event."

ART. IV. *St. Leon.—A Tale of the 16th Century.*

(Concluded from P. 23.)

THE ſecond volume begins thus:—"It was in the morning of a ſummer's day, in the latter end of the year 1544, that a ſtranger arrived at my habitation. He was feeble, emaciated, and pale; his forehead full of wrinkles, and his hair and beard as white as ſnow. Care was written in his face, and it was eaſy to perceive that he had ſuffered much from diſtreſs of mind; yet his eye was ſtill quick and lively with a ſtrong expreſſion of ſuſpiciouſneſs, and anxiety."

From this ſtranger, after much conflict of contrary paſſions, St. Leon received the ſecret of the tranſmutation of metals, and the elixir of life.---The various converſations that paſs between them, before the diſcloſure of the mighty powers, are curious, and in a high degree intereſting; all the paſſions of humanity are in agitation.---The reflections of St. Leon, after his attainment of the means of boundleſs wealth and immortality, are natural and characteriſtic, and ſhew that the *philoſopher* has deeply conſidered the mind of man.

One of the conditions, on which St. Leon receives theſe ſecrets, is, that they ſhould not be communicated—and the reſerve naturally ariſing from this injunction cauſes the firſt breach of his domeſtic happineſs: the remonſtrances of his wife on his novel conduct, are tender, affectionate, and reſigned. Though evidently a prey to ſorrow, ſhe ceaſes to complain; and, with the patient forbearance of an angel, ſhe ſubmits to his pleaſure. St. Leon pretends that the old ſtranger had bequeathed to him 3,000 crowns, and immediately quits his cottage for a houſe in Conſtance. But this place he finds too confined, and too much diſturbed at the time by religious diſputes, to be a deſirable reſidence.—He reſolves to make the tour of Germany with his ſon. Immediately on quitting Conſtance, he provides himſelf, by means of

of his new powers, with equipages and attendance ſuitable to his former rank; and arriving at Dreſden ſolicits the protection of Gaſpard (afterwards the celebrated Admiral) de Coligny for his ſon, who was at that time viſiting Duke Maurice of Saxony. In conſequence of this application, Coligny waited upon him, and expreſſed his willingneſs to do him all poſſible honour; but requeſted previouſly to be informed by what means, he, who was known to have loſt his fortune, now, all at once, appeared in a ſtate of ſplendour more than equal to his original rank. To this queſtion St. Leon could not anſwer—ſuſpicions injurious to his reputation aroſe, which ended in his quitting Dreſden; but not before his ſon had finally renounced him as a parent, with whom, from his inability to account for his wealth, it was diſgraceful to be connected. The parting ſcene between them is highly drawn. Heart-broken and melancholy, he returns to Conſtance, meditating how he ſhould account to his wife for the abſence of his ſon. In this dilemma he receives a letter from Marguerite, announcing her knowledge of the circumſtance, from Charles himſelf---this letter again places her in the moſt faſcinating point of view; we regret that its length will not permit its inſertion---ſhe receives him as uſual; though her behaviour to him from this time is evidently the reſult of a high ſenſe of duty. They are about to quit Conſtance for one of the cities of Italy, when he is arreſted and thrown into priſon, on the charge of murdering and robbing the old ſtranger---of this circumſtance his peculiar ſituation will not allow him to acquit himſelf by an actual relation of the fact; and he is condemned to perpetual impriſonment. He is releaſed, however, from confinement, as might be expected by the all-ſovereign power of gold; and, with his family, and a black ſervant, furniſhed by the jailer (on whom the eſcape was to be laid) he proceeds to Italy.

In his road to Italy, he aſſiſts a gentleman who had been robbed and murdered by his ſervant; and a large black dog, the property of the gentleman, from hence becomes attached to him, and never quits him. In the neighbourhood of Piſa he hires a houſe; and there, under the name of Monſ. Boiſmarand, he endeavours to be happy himſelf, and to make others ſo. For ſome months all goes on quietly: Marguerite devotes herſelf to the education of her daughters, while he amuſes himſelf in aſſiſting her in that employment, as well as with his chymical ſtudies. Some of theſe, relying on the fidelity of his black ſervant, he purſues in his preſence. From this accident, they become again the ſport of adverſity. The

occupa-

occupations of St. Leon are, by the black, undesignedly communicated to a bar-maid of the village inn, to whom he was attached; and hence the common people of the vicinity become convinced that St. Leon is a magician, with whom it would be criminal to associate, and whom it would be meritorious to destroy. His *black servant and black dog* are irresistible confirmations of the fact. These opinions are soon visible in the wounding of the one, and the death of the other. By the advice of the brother of the assassinated gentleman beforementioned, St. Leon attempts to reason with the populace on the injustice of their persecution; this, as might be expected, is fruitless; and, after enduring many threats and insults, they finally set fire to his house. He and his family escape to Lucca. The poor black, feeling that his own imprudence was the cause of all this evil, determined to die in defence of his master's house; and in this wish the mob was not inclined to disappoint him—he was one of the first sacrifices. From Lucca, St. Leon proceeded to Barcelona; and here the amiable, the virtuous Marguerite ends her melancholy career.

On this event St. Leon determines, in compliance with the wish of his wife, to separate from his children; feeling satisfied that, standing as he did in the world, their happiness was not compatible with his society. Fortunately, at this time, his paternal estates were upon sale—he purchases them, and settles his daughters at St. Leon, under the charge of a friend and companion of his wife, and the care of his old servant, Peter. After quitting his daughters at Montauban, he journeys towards Madrid; where, after a short residence, he is recognized at a bull-fight, by one of his neighbours at Pisa, and is soon after immured in the Inquisition.—Here, after various examinations, and the usual course of temptation and suffering, he is condemned to be burnt at an auto da fe, to be celebrated at Valladolid, in honour of Philip the Second. After a confinement of twelve years, the criminals march in procession to the place of execution. In one of the narrow streets of the town, in the confusion occasioned by the falling of one of the horse-guards, and the consequent disturbance, he escapes from his conductors, and takes refuge in the house of a Jew. From this man he receives protection. Weary and sick he retires to rest, and after some hours feels the approach of death. At this critical time he procures the necessary ingredients by means of the Jew, and mixes the *elixir vitæ* according to the directions of the old stranger. "Whether," to use the words of the philosopher, "from the potency of the medicine, or the effect of imagi-

imagination, I felt revived the moment I had ſwallowed it. I placed myſelf deliberately in Mordecai's bed, and drew over me the bed clothes; I fell almoſt inſtantly aſleep," from which, after deſcribing his pleaſant dreams, he awoke. "It ſeemed to me," he proceeds, "that my heart had never beat ſo vigorouſly, nor my ſpirits flowed ſo gay. I was all elaſticity and life; I could ſcarcely hold myſelf quiet. I felt impelled to bound and leap like a kid upon the mountains."—"I gazed upon a mirror; I can recollect no ſenſation in the courſe of my life ſo unexpected and ſurprizing as what I felt at that moment. The evening before, I had ſeen my hair white, and my face ploughed with furrows; I looked foreſcore—what I beheld now was totally familiar; it was myſelf, myſelf as I appeared on the day of my marriage with Marguerite." After this change in his appearance it was no difficult matter to eſcape from Spain. His firſt object was to viſit his daughters at St. Leon, and this he immediately put in execution. In the habit of an Armenian he is introduced to them—he finds two of them living, though not happy, yet reſigned—one of them has been dead ſome years. He informs them that he is the friend and executor of their deceaſed father; and forges various papers and other documents in confirmation of his narrative.—He thus propagates the ſtory of his death, to remove the obſtacle to their eſtabliſhment by marriage, which his ſuppoſed return had thrown in the way of ſuch an union, between his deceaſed daughter and the ſon of a neighbouring nobleman.--Taking an affectionate leave of his children, he proceeds to Buda, the capital of Hungary, then in poſſeſſion of the Turks; in this place he flattered himſelf he ſhould be able to exerciſe his ſpirit of doing good without obſervation or controul. The country is, at the time of his viſit, deſcribed as groaning under all the miſeries attendant on war. He commences his operations, under the name of the Sieur de Chatillon, by reſtoring agriculture, building granaries, filling them with corn; in ſhort, with the practice of whatever might alleviate the ſufferings of an afflicted people.—In the midſt of theſe benevolent projects, having by his ſuppoſed wealth excited the attention of the Turkiſh Baſhaw, he is ſummoned before him, to give an account of himſelf. In this interview he perceives that he muſt again have recourſe to his infallible remedy. The Governoris, by preſents, made his protector; and he is left for a time to purſue his plans unmoleſted. In this ſituation he feels the want of a confidential friend, and hopes to have found one in an Hungarian partizan of the name of Bethlem Gabor,

Gabor *. The *philoſopher* has taken much pains in the deſcription of this man; and has ſucceeded in the delineation of a moſt extraordinary being †. With this man, a ſavage by nature, a miſanthrope by accident, he forms an intimacy of the cloſeſt kind; aſſiſts him, to re-eſtabliſh his fortune, and rebuild his caſtles deſtroyed by the events of war. As Gabor is not poſſeſſed of one particle of good in his diſpoſition, we are not ſurprized to find him ungrateful for St. Leon's favours. This is ſoon evinced by the reſentment he expreſſes againſt him for relieving an Hungarian with whom he formerly had a feud. Shortly after, he invites St. Leon to his diſtant caſtle, who, in proceeding thither, is taken priſoner by a party of Auſtrian Huſſars, but eſcaping from them meets Gabor and his attendants, whom he accompanies homewards. The ſuſpicions of St. Leon are ſoon confirmed, by his confinement by his hoſt, in a dungeon of the fortreſs; here, expiring with hunger, he is viſited by Gabor, with whom he remonſtrates on the inhumanity of his conduct. This, as might be expected, is fruitleſs. He has then recourſe to gold. His cheſt for chymical operations is conveyed to him from Buda, and he propoſes 10,000 ducats as the price of his liberty. This ſum Gabor receives, but ſeems determined to keep him in confinement, and by the force of hunger to oblige him to the uſe of his ſecret for his benefit. This, St. Leon poſitively refuſes; and we are left to imagine that Gabor would have kept his word, had not his caſtle been attacked by the Auſtrians and burnt to the ground. Gabor is killed, and St. Leon creeping from the ruins, is carried by a ſoldier to his commanding officer, in whom he beholds his long loſt ſon. The agitation of St. Leon is well deſcribed. He repreſents himſelf to his ſon as Henri D'Aubigné, a Frenchman, fallen by the chance of war into the hands of Gabor, and long ſuffering under that tyranny from which he was juſt relieved. From this moment he determines to devote himſelf, and the powers he poſſeſſed, to the ſervice of his ſon. It was not ſurprizing that a friendſhip ſhould ſoon take place between them. Charles is deſcribed, at this time, as thirty-two, and St. Leon as having the appear-

* We have no doubt that this character will become a ſubject for the pencil; it will indeed afford room for the diſplay of much profeſſional ability. *Rev.*

† A Chief of this name is found in "Schiller's Hiſtory of the Thirty Years War in Germany," as temporary Prince of Tranſylvania in the 17th century, but of a different character. We cannot approve of this mixture of real hiſtory with the fictions of a lively imagination. The effects of it we have more than once witneſſed, by hearing certain portions of "The Receſs" quoted as hiſtorical facts. *Rev.*

ance

ance of being ten years younger. Charles informs St. Leon, that after he quitted his father at Dreſden he entered as a volunteer in the Imperial army---was ſoon diſtinguiſhed, and after the battle of Muhlberg, in 1547, accompanied Caſtaldo to the Hungarian army, in which, after the exhibition of great courage and capacity at the ſiege of Ziget, he was promoted to the rank which he then held.

When the army goes into winter quarters, St. Leon travels with his ſon to Preſburg, who makes him there acquainted with his paſſion for Pandora, niece of Nadaſti great Palatine of Hungary, and of his apprehenſions, that the want of fortune on her part, and the inclination of Nadaſti to promote his union with one of his own daughters, would counteract the accompliſhment of his wiſhes. To remove the obſtacle of the deficiency of wealth, St. Leon determines to form ſome ſcheme for conveying a portion to Pandora equal to all their deſires. This he effects through the means of an agent at Venice. Papers are forged to ſatisfy the parties, that an uncle of Pandora's, who had been in the number of adventurers to South America, had died there, and left his riches to his niece. In the mean time St. Leon had been introduced to Pandora as the friend of Charles, and the intereſt which he takes in the miſtreſs of his ſon, and the frequency of his viſits ariſing from it, excite in Charles ſuſpicion that his friend D'Aubigné has ſucceeded in transferring to himſelf the affections of Pandora. Full of this idea, he nobly determines not to be a bar to their happineſs, but to reſign her to Henri, and to proceed on his travels. This he executes, and, without waiting for reply, proceeds towards the Rhine. Pandora and St. Leon, grieved at this impetuoſity, agree that the latter ſhall immediately purſue Charles, and remove his groundleſs ſuſpicions. This he attempts as far as Friburg; but here he loſes his ſon, who, in conſequence of a letter from Andrew Count of Bathori, had returned to Preſburg. This letter cautions Charles againſt continuing his intimacy with D'Aubigné, who he aſſerts to be no other than the infamous Sieur de Chatillon, by whoſe necromantic powers of ſupplying corn, the capital of Hungary was prevented from falling into the hands of the Emperor. That he was a magician, and the real, or pretended, poſſeſſor of the philoſopher's ſtone; in ſhort, that he was one with whom it was infamous to hold converſe.

On the return of St. Leon to Preſburg, he ſought the firſt opportunity of ſeeing his ſon, who no ſooner beheld him than he preſented to him Bathori's letter---the accuſations it contained were not to be refuted; and ſubmitting, in ſilent grief,

grief, to all the reproaches of Charles, he takes the reſolution of quitting Preſburg; happy in the idea, that, even at the expence of his own happineſs, he had given permanent ſecurity to that of his ſon, by the removal of the main obſtacle to his marriage with Pandora. This event, we are told, afterwards took place; and this very eccentric production thus immediately concludes:

"I am happy to cloſe my eventful, and ſomewhat melancholy, ſtory, with ſo pleaſing a termination. Whatever may have been the reſult of my perſonal experience of human life, I can never recollect the fate of Charles and Pandora without confeſſing, with exultation, that this buſy and anxious world of ours yet contains ſomething in its ſtores that is worth living for."

The main ſcheme of this work is almoſt as invulnerable to criticiſm as the Arabian Tales, or any other eaſtern romance —that which profeſſes in the outſet not to be bound by human regulations cannot with propriety be cenſured for exceeding them. The outline we have here endeavoured to give, will, perhaps, preclude the neceſſity of much comment. We cannot, however, but obſerve, that from certain paſſages in the preface we are inclined to think the *philoſopher* would not be ſorry to have an opportunity of retracting many of the opinions advanced in his former works; at the ſame time that he wiſhes to keep ſomething like terms with his ancient aſſociates. It gives us pleaſure to ſee a man converted from error of any kind, but particularly when his deviations have been of ſo dangerous and enormous a nature as thoſe of this writer.—If he would take our advice, it ſhould be, that "by one volcanic effort" (to uſe the flaming language of the Monthly Reviewers) he ſhould throw off the ſervile trappings of his miſcreant opinions, and adopt the plain habits of a good Chriſtian, a good ſubject, and an honeſt man. Whatever he may think of this counſel (we have no ſcruple in aſſerting it) it is of that nature which will produce to him, if he follow it, more laſting and *wholeſome* honour, than all the degrading notoriety which he has hitherto enjoyed, from his ſituation as the avowed high prieſt of a moſt peſtiferous religion.

In various parts of this work, he has taken occaſion to *ſneer* at Chriſtianity, and *pitiful* ſneers they are; but we are willing to take them (as perhaps he meant them) as a kind of *tub* thrown out to the whale; juſt to ſtop the mouth of the party, if he ſhould ever be upbraided with dereliction of opinion.

The defence of Chriſtianity and of the inquiſition, as made by the grand inquiſitor, is not of that kind which a man of his rank in the church, or of his education, would have made;

it is meagre, impotent, and unconvincing—it may perhaps be anſwered, that his arguments are as ſtrong as the cauſe he defended would admit of---to which we poſitively reply, *they are not*. But we have obſerved in all works of this nature, that the writer invariably makes the defender of religion, of morality, and of government, uſe arguments proportioned to his, or her, own powers of refutation *---but, feeble as they are, they in ſome degree anſwer the purpoſe. Thoſe who read for inſtruction turn from them with diſguſt; while thoſe who read merely to paſs away the time, or for amuſement, of which deſcription is the majority of readers, heedleſsly receive *them* as truths, and treat the ſalutary leſſons, which they formerly learned, as nurſes' tales, or mothers' prejudices.

Among other good ſymptoms in this work, we are delighted to find the ſocial and domeſtic virtues placed in their proper rank---the cold blooded calculating principles of the philoſopher's former publications were formed only to generate ſelfiſhneſs in the ſhape of philanthropy, and inſenſibility to private ſuffering, in the likeneſs of regard for public good. Away with ſuch ſtupid, ſuch degrading dogmas, public benefit can only be effected through the mutual exertion of individual kindneſſes. Although, in general, we have been intereſted in this tale, we think that, conſidering the length of it, it is bare of incident; the ſcenes in the inquiſition are not new; indeed all that can be, or is known of the cruelties of that eſtabliſhment, has long been before the public—the deſcriptions of the philoſopher, in that reſpect, are far inferior to thoſe of Mrs. Ratcliffe in her "Italian." We were agreeably ſurpriſed to find that the author did not bring his hero to this country, for the purpoſe of ſubjecting him to the ſuppoſed tyranny of its laws †—there is in this circumſtance ſomething like political forbearance which does him credit.

---

* See, as a proof of this, certain novels entitled—"Man As He Is—Man As He Is Not," by we don't know whom—"Deſmond," by Charlotte Smith, the traſh of Mrs. Robinſon,—and, above all, that moſt impudent, malignant, and audacious heap of abſurdity by Mrs. Inchbald, called "Nature and Art".—Before this book fell into our hands, which was only within theſe few days, we eſteemed her, as much as we can eſteem any of the party, but ſince the peruſal of that work, we are compelled to leave her in poſſeſſion of the rank which ſhe has choſen for herſelf, *the ſcavenger of democracy*.

† This we have no doubt will yet be done by ſome leſs *able*, but more *ferocious*, writer of the party; the opportunity is too good to be loſt.—Had we been at the elbow of the philoſopher, we would have recommended it to him fairly, to have given his hero the *coup de grace*, leſt he ſhould be tortured by ſome leſs ſkilful executioner.

The

The reflections on the mind and paſſions of man in its various operations and temptations are of a more profound nature than any thing we have ſeen on the ſubject from the pen of the philoſopher; but we think he is occaſionally elaborately diffuſe, and his language becomes ſometimes ſo much inflated, that he appears to *labour* in the art of making himſelf intelligible: notwithſtanding this, his ſtyle is more poliſhed, and altogether more pleaſing, than in his former novel.

We had nearly omitted an anachroniſm in the ſpeech of the inquiſitor. He talks, among other ſects, of "*fifth-monarchy men*"—theſe did not make their appearance until the *following* century.

The motto he has choſen for this work is from Congreve—"Fernandez de Pinto was but a type of thee thou liar of the firſt magnitude;" this would have applied to his Caleb Williams with admirable propriety.

ART. V. *Coup d'Oeil ſur le Continent*; i. e. *A Curſory View of the Political State of the Continent of Europe.*

(*Concluded from* P. 580, *of the Appendix to* Vol. IV.)

CONTINUING to vent his ſpleen againſt the Ruſſians, M. Saladin cenſures the bold and rapid march of *Soworoff* into the Milaneſe and Piedmont, which decided the fate of Italy, although thwarted by the Auſtrian Cabinet and the Auſtrian Generals, in the ſevereſt terms. The ſtill more aſtoniſhing march of the Mareſchal through the little Cantons of Switzerland, putting the French army every where to flight, though double in numbers to his own, diſlodging it from all the defiles and from all the difficult paſſes on the mountains, taking a whole demi-brigade priſoners who were expreſsly charged to take him and the Archduke Conſtantine alive to Maſſena's camp;—this march, which can be ſcarcely equalled, much leſs exceeded, by any military operation in the annals of the world, and which crowned the military reputation of that illuſtrious warrior, is repreſented as a ſeries of total defeats and of diſgraceful retreats. When that brave and loyal Chevalier gives his Sovereign a plain account of the means employed to fruſtrate his plans in Italy, and to promote his deſtruction, and that of his army, in Switzerland; when Paul the Firſt, riſing ſuperior to the vulgar conſiderations of a narrow policy, denounces to Europe the odious intrigues carried on, in the name of his ally the Emperor, by a perfidious Cabinet, and by Generals baſe enough to become the inſtruments of their perfidy, M. Saladin, in the plenitude of his republican wiſdom, deſcribes the

conduct of both as extravagance and madneſs. Yet neither the Court of Vienna, nor her Miniſters, nor her Generals, though directly, officially, and perſonally attacked, have ever dared to diſpute the facts on which the accuſation preferred againſt them was founded. The declaration of the Emperor of Ruſſia to the King of Spain, reproaching him with his regicidal alliance with the murderers of his family; his ſubſequent declaration to the Diet of Ratiſbon, a State-paper in which the moſt conſummate political wiſdom is united with the moſt noble perſonal magnanimity, urging them to join him in preſerving the Germanic body from threatened diſſolution; his zealous remonſtrances to the Court of Copenhagen and the Regency of Hamburgh, putting them on their guard, againſt the arts of Jacobiniſm inſidiouſly diffuſed among their ſubjects; the precautions which he took to exclude the ſame monſter from his own dominions;—all theſe acts, which diſplay the honour, the rectitude, the zeal, and the wiſdom of this Prince in the moſt favourable point of view, while they entitle him to the thanks of the preſent age, and to the gratitude of poſterity, are exhibited, by the wretched pencil of this Republican enthuſiaſt, in colours as falſe as they are odious. We know not which moſt to admire, the incorrigible ſtupidity, or the arrogant preſumption of a man who thus ſummons all the powers of Europe before his tribunal, and yet makes it a crime in a magnanimous Prince to caution them againſt a monſter, the fatal diffuſion of whoſe deadly influence threatens to involve them all in one common deſtruction!

M. S's indignation, at the honourable exertions of Ruſſia, has ſo far blinded his judgment that he has not even taken the trouble to verify the facts on which he founds ſome of his charges againſt that Power. For inſtance, he eſtimates the Ruſſian army in Italy at 50,000 men, although it never exceeded 38,000, 26,000 of which arrived with *Soworoff* and 28,000 with General Rehbinder. He affirms, that this army was in the pay of Auſtria, in order to caſt a ſuſpicion on the diſintereſted views of the Court of Peterſburgh, while it is certain that it received nothing, either from Auſtria or from England, for we only ſubſidized the army of Korſackoff. He reproaches Ruſſia with receiving pecuniary ſupplies from our Government, as if Pruſſia and Auſtria, who are more deeply intereſted in this deſtructive war, had not demanded, and received, ſimilar ſubſidies at the beginning of the conteſt. And he pretends that to effect a counter-revolution it would be neceſſary to have ſuch a numerous force as it would be impoſſible to pay, after having proved that it would have been atchieved

atchieved in the laſt campaign but for the falſe policy of the Cabinet of Vienna.

In his account of the military events in Italy, an account moſt groſsly inaccurate, hurried away by his prejudices againſt Ruſſia, the author diſplays an anxiety to debaſe the Ruſſian Generals and troops, and to exalt thoſe of Auſtria at their expence. Theſe prejudices ſo far deprive him of all ſenſe of ſhame, that he does not ſcruple to aſſert, in the very teeth of fact, that the Allied army had the advantage in point of *poſition* at the celebrated battle of Novi; when he might have learnt from any of the printed accounts of that affair, even from the French report of it, that the enemy occupied the heights which terminate the Appennine Alps, and that the Allies, encamped in the plain below, were obliged to climb up the rocks and mountains, by the moſt difficult roads, defended by artillery, to make the attack. There is no military man, of the leaſt knowledge, who did not admire the rapid Coup-d'œil, the preſence of mind, and the daring reſolution, diſplayed by Mareſchal *Soworoff* on this occaſion, and which determined him to begin the attack himſelf before *Joubert* had time to ſtrengthen his poſition. To this reſolution may be fairly imputed that deciſive victory, from the effects of which the French army never recovered. But Mareſchal *Soworoff* cannot feel humiliated at ſeeing himſelf placed below General *Melas* by a writer whoſe ignorance or infatuation leads him to rank *Buonaparte* above *Turenne*, *Marlborough*, *Villars*, *Brunſwick*, and even the great *Frederick* himſelf!

It would be an endleſs taſk to notice all the paralogiſms, and all the abſurd reaſoning, diſplayed in this part of the book, where the author, in perpetual contradiction with himſelf, juſtifies the objects of his accuſations, and inculpates thoſe on whom he laviſhes his praiſe. Thus, he acknowledges that the day of *Soworoff's* departure from Italy was a day of rejoicing to General *Melas*, who, either from jealouſy, or a blind devotion to the will of the Aulic Council, had inceſſantly endeavoured to thwart his operations, and to defeat his ſchemes; and he farther informs us, that theſe ſame operations, to which the Emperor was indebted for the recovery of Italy, were the daily ſubject of *cenſure*, *the moſt free and unreſerved*, at the Archduke's table. Through the whole of his obſervations on this topic he betrays the ſpirit of a moroſe cenſor, who cannot forgive the Emperor of Ruſſia for refuſing to acknowledge a Government founded in regicide and uſurpation, and which, in its preſent ſtate, exhibits all thoſe

marks of faction which invariably diſtinguiſhed all the revolutionary governments by which it was preceded.

His earneſt anxiety for the concluſion of a revolutionary peace has led the author to form deciſions at variance with each other reſpecting the character and conduct of the different powers. After having praiſed the *wiſe* policy of the Cabinet of Vienna, he beſtows equal commendations on the *ſkilful* and *comprehenſive* policy of the Court of Berlin, directed, as it is, to counteract and defeat the ſchemes of its rival. He tells us, that it was the object of the peace of Baſil, to ſpare the reſources of Pruſſia while thoſe of the Allies were exhauſted by the war, to give to that power an authority over the Germanic Body till then confined to their Chief, and to procure for the King of Pruſſia the means of enſuring an aſcendancy at the concluſion of a peace, on which he is ſure to have a greater influence than all the other Powers of Europe; nay, he may even *command* a peace, if the Cabinet of Vienna ſhould perſiſt in theſe *gigantic* and *ſubverſive* projects which her *wiſe* policy has ſuggeſted. Among other motives, which he aſſigns for the conduct of his Pruſſian Majeſty, on this occaſion, the author reckons the *internal* and *external* conſiſtency which the new Government of France has acquired; the certainty of the progreſs made in Pruſſia, even among the troops and officers, by thoſe principles of independence and equality which prevail in France; and the hope of ſapping the power of the Emperor in Germany and of reducing him to a ſituation in which he will have no weight in the balance of Europe but ſuch as he derives from the ſovereignty of his hereditary dominions.

We know not whether the King of Pruſſia will feel much flattered by the character here drawn of him by the unſkilful pencil of M. Saladin; but we know full well that the ſyſtem of policy which he has traced out for the object of his adulation, is at once the moſt narrow, the moſt ſhort-ſighted, the moſt falſe, the moſt diſhonourable, the moſt diſhoneſt, and the moſt unprincipled, of any ſyſtem but that of the French Republic. It holds him up to Europe as encouraging ſedition and rebellion, by ſeeking to deprive of his lawful authority that head of the Empire to whom he, as one of the members of the Germanic body, owes fealty and allegiance. It preſents him to the public eye as promoting the cauſe of Jacobiniſm, by appealing from the ſovereign to the ſubjects, from the *head* to the *members*; by ſowing diſſentions where it is his duty to promote unanimity; by looſening the bonds of legitimate power; by diſſolving the ties of ſubordination; and by refuſing to abide by thoſe deciſions of the Imperial Diet which he ſtands pledged to obey under the

the penalty of being ſubjected to the ban of the Empire and incurring the confiſcation of his territory. If M. Saladin's picture were correct, we ſhould not be ſurpriſed at the rapid progreſs of Jacobinical principles in a country where a crowned Jacobin was placed on the throne!—But it muſt be a *libel*, and as ſuch, we leave it to the conſideration of the Pruſſian Ambaſſador. For our part we cannot conceive ſuch a ſtretch of arrogance and preſumption, as would mark the attempt of a muſhroom power, as it were, a monarch of yeſterday, to deſtroy the long eſtabliſhed lawful authority of a German Emperor. We are diſpoſed to believe that we ſhall ſooner ſee a King of Pruſſia reduced to the capacity of Elector of Brandenburgh, than an Emperor of Germany ſunk into a King of Hungary and Bohemia.

As to the part of a mediator, which this Prince is ſaid to be ſo anxious to play, what right has he to expect it, after his total excluſion from the negociation at Campo-Formio? Where is this *external* and *internal* conſiſtency of the French Government to be found, ſhaken at home by a civil war, by ſucceſſive and endleſs revolutions, by the perpetual ſtruggle of contending factions, by the total and irremediable diſorganization of every plan of finance;—threatened abroad by a coalition which has already deprived the Republican armies of their foreign conqueſts, and torn from them their means of ſubſiſtence by the plunder of foreign ſtates, and which is now preparing to attack them on their own territory, where they will find a numerous body of Allies, in the enemies to the Conſular ſyſtem?—As to the revolutionary germs which are ſaid to be ſpreading in Pruſſia, they are the neceſſary conſequence of the favour ſhewn to the French and their principles; thoſe principles had ſhaken the crown of the laſt Monarch, and the conſequences might have been fatal, if Mareſchal *Soworoff* had not fixed it on his head by the capture of Warſaw, and by the terror with which the ſucceſs of his arms, at that period, inſpired the Pruſſian revolutioniſts.

Thus, whatever grounds of complaint the Court of Berlin may either have, or pretend to have, againſt the Court of Vienna, ſhe would certainly have diſplayed a more *ſkilful* policy and a more *extenſive* fore-ſight, if, inſtead of connecting herſelf with the regicide Government of France, ſhe had accepted the offers of the coaleſced powers. By giving employment to her troops, ſhe would have prevented the infuſion of that revolutionary ſpirit which they are ſaid to have imbibed; by aſſiſting in the ſubverſion of the revolutionary Government ſhe might have inſured an important

alliance with the French Monarchy to the reſtoration of which ſhe would have contributed; and by making a common cauſe with England and Ruſſia ſhe would have preſerved a proper influence over the Northern States of Germany, and have found in her coalition with thoſe powers a much more effectual ſupport than ſhe could derive from republican France, in defeating any real projects of dangerous ambition which Auſtria might entertain.

M. Saladin's obſervations on other ſtates are all marked by the ſame prejudice. He repreſents the policy of the cabinets of Copenhagen and Stockholm as entirely influenced by the cabinet of Berlin. The ſame motives which led him to praiſe the Pruſſian Miniſters, for keeping their ſovereign firm in his attachment to the French Republic, extort his commendations on the Spaniſh Miniſters, for having adviſed their maſter to throw themſelves "*into the Arms*" of the Directory; yet, he is of opinion, that Spain will not eſcape a revolution, but that, thanks to the wiſe precautions of her Miniſters, "its bed will be quite ready for it when it comes, it will not make its entrance as an irritated monſter, the King himſelf will not fall a victim to it, and the days of mourning which France has experienced will not be renewed" in Spain. Thus it was that the infatuated Miniſters of Louis XVI. and the political quack, Necker, in particular, lulled that unhappy Monarch to ſleep on the brink of the precipice prepared for his deſtruction; that they endeavoured to familiarize him with the Monſters, that were deſtined ſoon to devour him; but in this M. Saladin has only adopted the ſentiments of the new Spaniſh favourite *Urquijo*.

Italy, we are told, preſents a mere political *ſkeleton*. The re-eſtabliſhment of the ſecondary powers is a *dream*, forſooth! If the *King of Sardinia* be ſuffered to reſume his crown, *for a certain time*, it will only be on ſuch conditions as will ſecure to the Emperor that part of Piedmont which would be moſt acceptable to him, that is in caſe Auſtria conſents to make peace with France; for if ſhe refuſes to do this, the author has not a doubt that Italy will be again invaded in the ſpring by the republican armies. For the reſt, M. S. decides, that the fate of the Kings of *Sardinia* and *Naples*, and of the other Italian powers, will be ſettled by the *Baron de Thugut*, and the Great Conſul *Buonaparte*, without the intervention of other negociators. We doubt, very much, whether the Baron will thank him for coupling him with ſuch an aſſociate; and we ſhould pity the lot of thoſe whoſe fate was to be decided by ſuch a *Leonine* aſſociation.

The

The *Porte* is repreſented by this writer as the dupe of England and Ruſſia; and he tells us that a convention had been concluded between certain members of the Turkiſh Divan and the French, by which the former agreed not to interrupt the French in their deſigns upon Egypt; and the latter ſtipulated to pay the Sultan the ſame tribute which he was accuſtomed to receive from the Beys and the Mamelukes.—M. Saladin will permit us to expreſs our total diſbelief of the exiſtence of ſuch a convention; to tell him that it was his duty to bring proofs of its exiſtence; to aſk him how it came never to be mentioned in any of the official papers of the French government; and, laſtly, how it can be reconciled with his own declarations that the expedition to Egypt was probably not known "to the whole Divan nor to his Highneſs," the Sultan?—At all events, admitting the truth of his aſſertion, this was only an intrigue between the French agent and ſome corruptible members of the Divan—ſomething ſimilar to the connection which formerly ſubſiſted between *Briſſot* and a member of the Britiſh Senate, and between *Talleyrand Perigord*, and ſeveral members of the Engliſh oppoſition, and conſequently will not juſtify the abſurd inference which he draws from it, that the Turks ought not to have taken offence at the invaſion of Egypt. He thinks that they will ſtill conclude a peace with the republic, and leave her in poſſeſſion of that colony, under certain conditions. His thoughts and his wiſhes, on this point, evidently correſpond with each other; and we truſt that the former will prove as baſeleſs, as the latter are hoſtile to the intereſts of his adopted country.

Indeed his book is one continued and emphatic apology for the revolutionary government, and a regular attack on the Britiſh and Ruſſian governments. He laments that his *unfortunate* ſituation in England (why does he not change it?) prevents him from extending his *Curſory View* to the Inſular States, but he makes himſelf ample amends for this reſtriction, by leading his readers to a *direct* and *poſitive* concluſion. (P. 127). And what is this concluſion? To inflict the ſevereſt cenſures on our government for their conduct relative to the *Conſulate* of Buonaparte; for their refuſal to acknowledge that "France has acquired by the war limits of which ſhe cannot be deprived by negociation *without injuſtice*, and which *madneſs* alone would attempt to extort from her by arms;" (P. 131) for perſiſting in their refuſal to conſider as *dead*, beyond the hope of reſurrection, the ancient treaties of *Weſtphalia*, *Utrecht*, and *Ryſwick*, which had fixed the balance of Europe, and to adopt "*the new* ÆRA *engendered by the French revolution*".

revolution" (P. 135); and laſtly, for not eagerly embracing an illuſory peace which would give the revolutionary monſter time to breathe, to recruit his exhauſted ſtrength, and then to renew his ravages with renovated fury. This ſlight ſketch will ſuffice to ſhew that M. Saladin, if he had dared to indulge his humour, would not have treated the Engliſh better than the Ruſſians. But we muſt here expreſs our concern that he has not condeſcended to favour us with an expoſition of *his* principles of *political juſtice* and political *wiſdom*; becauſe the aſſertion, that it would be *unjuſt* to deprive an armed banditti of the fruits of their depredations, in order to reſtore them to their lawful owner; and that it would be *madneſs* to attempt to recover by arms what had been ſubdued by arms, is not of a nature ſo perfectly conformable to the received notions of mankind, at leaſt of that portion of mankind who are neither regicides, rebels, nor illuminati, as to paſs current without the adduction of any reaſon or proof whatever, to give it the ſtamp of currency. Whatever idea M. Saladin may entertain of his own wiſdom, he may reſt aſſured that the authority of his name is not of ſufficient weight to make villainy paſs for juſtice, folly for wiſdom, or affirmation for argument!

As to his remarks on the new republican *æra* and the annihilation of ancient treaties, they are borrowed from one of the moſt furious of the early Jacobins.—A commiſſioner employed by the Executive Council, at the cloſe of the year 1792, to revolutionize Belgium.—" Woe be to him who ſhall prefer the authority of hiſtory to the authority of reaſon!—*The treaties of Kings are annihilated**," ſaid Publicola *Chauſſard* at that period; little could it be expected that M. *Saladin* would become the echo of *ſuch a patriot* in 1800!—But the *commiſſioner* was the wiſeſt and the moſt conſiſtent of the two, for he expreſſed his decided opinion, that the French republic and the monarchies of Europe could not exiſt together—an inference which flowed naturally from his premiſes.

But notwithſtanding the reſtrictions which his ſituation is ſaid to impoſe on him, he makes no ſcruple to calumniate the Britiſh government for the uſe which they make of the *Alien Bill*, and to condemn their vigilance in repreſſing the *boldneſs* of revolutionary writers, (P. 125; Appendix, P. 41)—a condemnation which reminds us of the declarations of certain whig-orators and whig-writers, that the freedom of ſpeech and of the preſs was annihilated in this country, in harangues

* See Gifford's Letter to the Earl of Lauderdale, P. 79.

replete

replete with ſedition and treaſon, and in pamphlets, every line of which was a libel. As if deſirous to inſpire the ſailors of republican France with courage, he obſerves, that the naval war has never yet been carried on *with equal force*, although in the action of the firſt of June, 1793, the French fleet was ſuperior to the Engliſh, in number of ſhips, men, and guns; and although in the action with the Spaniſh fleet, on the 4th of February, 1795, Lord St. Vincent's force was inferior to the enemy's by one third. He threatens us with an *equality of force* in the enſuing campaign, in order to render our government reſponſible for the monſtrous alliance of the regicide republic of France, with a Spaniſh monarch of the Houſe of Bourbon. Even our conqueſts in the Eaſt and Weſt Indies do not eſcape the cenſure of this adopted Engliſhman, who reminds us of *the Countryman and the Snake.*

There is ſcarcely a page of this Tract which does not bear ſome ſtrong marks of ignorance, miſrepreſentation, or perverſion; but we have already extended the article to an unuſual length; and the obſervations which we have made will ſuffice to convince our readers of the juſtice of our preliminary remark, that it is a Franco-revolutionary production, intended to procure a favourable reception for the laconic epiſtle of the Grand Conſul. We have been aſſured, indeed, by perſons who have been intimately connected with the author from his youth, that he is incapable of producing ſuch a work, all defective as it is; and we have likewiſe heard that he actually received the contents, piece-meal, from the Continent, by the way of Hamburgh, and was induced to mould them into a whole and to adopt them as his own, from the connection which he formed with the principal members of the French government, during his late reſidence in France, and particularly with the apoſtate Biſhop of Autun, on whom he beſtows the moſt fulſome adulation, in his Appendix. But we muſt not be underſtood to vouch for the authenticity of theſe facts; though we thought it our duty to notice them, as, under all the circumſtances of the caſe, we conceive this to be the moſt extraordinary book that has yet fallen under our cognizance.

We cannot conclude without expreſſing extreme regret at the ſilence which that diſtinguiſhed political writer, Mr. Mallet du Pan, has impoſed on himſelf, on the ſubject of the book before us. We admit, that to have oppoſed his gigantic ſtrength to the dwarfiſh attacks of ſuch an adverſary, would have been "to break a butterfly upon a wheel;" but ſtill, for various reaſons, we could wiſh that *he* had undertaken the taſk which we have deemed it *our* duty perform. While we

honour

honour the motives aſſigned for his forbearance—and we know him to be incapable of being ſwayed by any other than the moſt honourable motives—we muſt declare, for our own part, that we ſhall never ſuffer any ſentiment of perſonal friendſhip to interfere with the diſcharge of our public duty. If the deareſt friend, or the neareſt relative we have, had publiſhed the work before us, we ſhould ſtill have treated it with the ſame freedom;—and while we reſpected the perſon of the author, ſhould have condemned the errors of his book.

Amicus Socrates, Amicus Plato, ſed magis Amica Veritas.

ART VI. *Bertrand's Annals of the French Revolution.*

(Continued from P. 56.)

TO give the reader an account of the information and entertainment which he may expect in theſe volumes, would be to follow the work almoſt page by page; for it would be difficult to find one in which curioſity is not gratified, ſenſibility intereſted, or the mind furniſhed with a ſubject of reflection. We ſhall therefore content ourſelves with laying before him a general outline of the Annals, dwelling occaſionally on parts, with the view of enabling him to form a judgement of the merit of the performance.

The author has divided the whole into forty-five chapters, and each of his volumes terminates at ſome remarkable period. The firſt brings down the Hiſtory from the retreat of the Archbiſhop of Sens to the fermentation occaſioned by the ſubject of the VETO; the ſecond carries it on to the feſtival of the federation; the third to the death of Mirabeau, which, from the new light thrown by M. de Bertrand on the character and deſigns of that extraordinary man, we may conſider as perhaps the moſt critical event of the revolution; and the fourth volume ends with the diſſolution of the Conſtituent Aſſembly. The firſt chapter contains an account of the riots after the diſmiſſion of the Archbiſhop of Sens, the ſecond meeting of the Notables, the Memorial of the Princes on the encroachment of the third eſtate, the Duke of Orleans's conduct on that occaſion, and the inſurrections in the Fauxbourg St. Antoine, previous to the meeting of the States-General.

The ſecond chapter gives an account of the opening of the States-General, and of the difficulty attending the verification of the powers of the deputies. It contains alſo the reſolutions of the Electors of Paris, by which they rendered themſelves a permanent

manent Assembly; and two anecdotes which, as M. de B. observes, throw a great light upon the characters and views of the three Members of the third estate, who, at the beginning of the revolution, rendered themselves most remarkable, each in his way; namely, MIRABEAU, TARGET, and SIEYES.

The third, fourth, and fifth chapters are nearly ingrossed by the contest between the Third Estate and the other two orders, respecting the mode of voting, in the course of which the former constitute themselves the National Assembly; meet in a Tennis-court in defiance of the King, afterwards assemble in the church of St. Louis, and are, in the end, joined by the orders of the nobility and clergy. In the fifth chapter a very curious anecdote, little known, is related of Mr. Necker, which seems to prove that he was no stranger to the commotions excited at that time.

The sixth chapter relates the commencement of the defection of the troops, the rapid progress of the spirit of insurrection, and the arrival of the army at the capital, and in its neighbourhood. It also contains one of the most eloquent speeches of Mirabeau, followed by a most artful, as well as eloquent, address to the King.

Mr. Necker's dismission, and the riots and commotions in Paris, which preceded the destruction of the Bastille, by the rabble and rebels of the metropolis, form the subject of the seventh chapter; and the plunder of the Hotel-des-Invalides, the attack upon the Bastille, and the assassinations that followed, are described in the eighth. The misrepresentations of these occurrences are exposed in the account here given of them, and M. de Bertrand's attestation respecting the regulation of the state prisons in the reign of LOUIS XVI. is such a powerful refutation of the charge of tyranny, urged by the calumniators of that benevolent and too tender-hearted Monarch, that we cannot resist the temptation of laying it before our readers.

"In the towers of the Bastille there were but seven prisoners, whose names were Pujade, Béchade, La Roche, La Caurege, the Count de Solages, Tavernier, and Whyt: the four first were accused of forging bills of Exchange, some accepted by Tourton and Ravel, and others by Gallet de Santerre; the Count de Solages was confined at the request of his family, on charges of the most serious nature; and the two last were both so deranged, that the Electors sent them the next day to Charenton, to be confined among the mad people. Tavernier was the natural son of the late Paris Duverney, the brother of Paris de Montmartel.

"Here then was the immense number of victims that were said and believed

believed to be *crouded by hundreds in the dungeons of deſpotiſm.* Thoſe pretended dungeons were chambers as agreeable as the chambers of a priſon can be, and the envenomed reports publiſhed by ſome who have been priſoners in the Baſtille, after their enlargement, and particularly by Count Mirabeau and Linguet, prove that they were better fed there than they could have been at home. There were ſtate priſons in ſeveral provinces of the kingdom, and eſpecially in Britany. The number of theſe, and the expeditious and arbitrary form of impriſonment by *Lettres de Cachet*, having been the chief ground of the opinion generally adopted among foreign nations reſpecting the pretended deſpotiſm of the French Government, it is incumbent upon me to ſay here, that, while I was intendant of Britany, I received an expreſs order from the King to viſit all the ſtate priſons in that province, to receive from every priſoner a ſtatement reſpecting himſelf, and to tranſmit an account of it to the Miniſter, the Baron de Breteuil. This order was accompanied with the ampleſt inſtructions reſpecting the motives of juſtice and humanity by which it had been dictated, and the manner in which his Majeſty wiſhed his paternal intentions to be executed. The circular letter which contained thoſe inſtructions was addreſſed to all the Intendants: I obeyed it, as was my duty, with the utmoſt ſtrictneſs, and I atteſt, upon my honour, that there was not in Britany a ſingle ſtate priſoner whoſe confinement was not an act of juſtice, and, in many inſtances, an act of benevolence or mercy."

At the concluſion of the chapter, M. de B. ſpeaks thus of *Lettres de Cachet:*

"We ought not to confound with theſe people the rational and moderate men, who think that, under a deſpotic King, or in the hands of a violent, inſenſible, or wicked Miniſtry, the *Lettres de Cachet* were, or might ſoon be made, the inſtrument of the moſt odious tyranny. This inconteſtable truth was doubtleſs a very powerful reaſon, not for annulling entirely the uſe of *Lettres de Cachet*, but for limiting it, by ſubjecting it to rules the moſt proper to preclude the danger of it; for there would be no means of authority left to a Government, if all thoſe were proſcribed which deſpotiſm may abuſe. No one is more convinced than myſelf that the authority of Kings, that their very beneficence, ought never to be arbitrary; but I am no leſs convinced of another truth, which Louis XVI. has inſerted in his immortal teſtament, and that is, 'That a King cannot enforce the laws, and do the good which his heart prompts, unleſs he be poſſeſſed of neceſſary authority; and that otherwiſe, being fettered in his operations, and inſpiring no reſpect, he is more hurtful than uſeful.'

The ſubject of the ſtate priſons recalls to the author's mind the confinement of the CARDINAL DE ROHAN which he conſiders as connected with the Hiſtory of the Revolution.

"The

"The King (ſays he) meant to make the moſt lawful uſe of his authority, and, at the ſame time, ſuch as the Queen's honour imperiouſly preſcribed: but he was not aware how little this exertion of power was merited, and its conſequences have proved how impolitic it was. It was humbling, unneceſſarily, a powerful and numerous family, whoſe rank, alliances, reſpectability, and ſervices deſerved conſideration; it was alienating the firſt noblemen of the kingdom, and alarming every body; it was, in ſhort, preparing and facilitating the revolution, by awaking ideas of deſpotiſm which the reign of Louis XVI. had buried in oblivion, and by exciting a general deſire of ſeeing the royal authority limited."

M. de B. has given, in a note at the end of the volume, the narrative of ſome circumſtances relating to the famous affair of the necklace, which he declares he would have given in evidence at the trial had he been called upon, and which, from the confidence placed in him by the CARDINAL DE ROHAN on that ſubject, ſhew how egregiouſly the latter was impoſed upon throughout the affair, juſtifying M. de B.'s aſſertion that he did not in fact merit the ſeverity with which he was treated. The details of the narrative are curious and well told, but we muſt refer our readers for them to the work itſelf.

In the ninth chapter, the conduct of the Aſſembly, at the period of the attack upon the Baſtille, the timidity of the meaſures of the Court, and the plans of the factions, are diſplayed; and an account is given of the Committee of *Montrouge*, at the head of which were MIRABEAU and SIEYES, and of the King's conſent to the removal of the troops.

The tenth chapter is replete with incident. The appointment of LA FAYETTE, and of BAILLY; the deputation from the Aſſembly to the Pariſians; the recal of M. NECKER; the KING's viſit to Paris, and his return to Verſailles. This chapter is rendered the more intereſting, by two of the moſt eloquent ſpeeches ever delivered, by M. DE LALLY-TOLLENDAL.

Inſurrections, in the neighbourhood of the Court, the maſſacre of FOULON and BERTHIER, and their characters form the ſubjects of the eleventh chapter.

The twelfth gives an account of the arming of the populace and its conſequences, the diffuſion of the ſpirit of inſurrection through the provinces, the burning of gentlemen's ſeats in every part of the kingdom, a debate on the ſacredneſs of private correſpondence, and a curious narrative of the arreſt of the Abbe Maury at Peronne.

The thirteenth chapter contains a letter from the Duke of Dorſet, intended to remove all ſuſpicion reſpecting the intentions of the Engliſh Court; an account of Mr. Necker's

return,

return, the appointment of a new miniſtry, the ſacrifices made by the nobility and clergy, the abolition of tithes, Mr. Necker's propoſal of a loan, and its conſequences, which ſoon ended in the deplorable reſource of *aſſignats*; a proclamation levelled againſt the clergy, nobility, and magiſtracy, and the fermentation occaſioned by the diſcuſſion of the queſtion of the Veto.

The fourteenth chapter, which begins the ſecond volume, opens with a view of THE SOVEREIGNTY OF THE PEOPLE, which the late Mr. JONES, of *Nayland*, juſtly denominates the "fungus of literature" and the "doctrine of Bedlam." But as its profeſſors, unhappily, are not confined to Moorfields, but openly diſplay their imbecillicity in *St. James Square*, and their vanity in *Serjeant's Inn*; we ſhall, for their benefit, lay before them our author's ſentiments on that ſubject.

"Jacobiniſm has formed *the ſovereignty of the people* into a principle, in order to make it the rallying cry of rebellion, and the eſſential dogma of revolution. This principle, or rather this groſs error, has been maintained and combated by arguments ſo profound and learned, that it is now become an abſtract political queſtion, above the underſtanding of the common run of mankind. Too melancholy have been the conſequences of it not to make us eager to remove the obſcurity with which it is ſtill enveloped. The ſimple light of common ſenſe is enough to ſhow its abſurdity; for abſurd we muſt call every aſſemblage of words which preſents no rational meaning, and to which we cannot even affix the idea of any thing poſſible.

"The factious, whoſe intention it was to annihilate the Monarchy, took great care not to let it be known that their object was to ſeize the ſupreme power themſelves. 'It is to you (ſaid they to the multitude) 'it is to you that the ſovereignty belongs, from you it has been uſurped; there were people before there were Kings; Kings were made by the people; therefore, it is you who are the ſovereign, and all we want is to reſtore you your rights."

"Thoſe who have combated theſe ſophiſms * are by far too metaphyſical in their reaſonings. The people comprehend only ſimple ideas, and we muſt preſent no others to them if we wiſh them to underſtand us. Thus, inſtead of attempting to prove '*that the principle of ſovereignty is in the people, but that the exerciſe of the ſovereignty ought always to be ſeparated from its principle, ſo as that the people, who produce the elements of it, ſhould diſcover it no*

*"Nobody attacked them with more force than M. Malouet in the firſt Aſſembly. See his Opinions, Vol. iii. pages 48. 50. 144. 149. 152, and 153; and the Memoirs of the Archbiſhop of Aix relative to Avignon."

more

more but in a viſible and commanding repreſentation which impreſſes them with obedience.'—I would have very plainly ſtated the following evident truths:

"A nation without a Government is not a ſocial body, but only a maſs, more or leſs numerous, of perſons living in a ſavage ſtate, and always ſubject to the law of the ſtrongeſt: this ſovereignty is that of the lion or the tiger.

"When the majority of perſons in ſuch a nation have determined on any form of Government whatever, it becomes a ſocial body, and the whole of the individuals together who compoſe that ſociety is denominated by the word *people*.

"As there can exiſt no ſocial body without a Government, or Government without Sovereignty, the formation of the ſocial body is the original cauſe of Sovereignty.

"Sovereignty conſiſts in the right of making laws united with the power neceſſary to enforce them; theſe are its only and eſſential elements.

"The Legiſlative and Executive powers neither exiſt nor can be exerciſed but by delegation, except in the caſe of conqueſt.—Sovereignty, then, is a power eſſentially and neceſſarily delegated.

"The right of delegating this power, and that of exerciſing it, are two rights abſolutely diſtinct which can never be united by the people; the former is the only one they can poſſibly exerciſe, and conſequently the only one they can claim.

"A Government without ſovereignty could not exiſt; for it could govern nothing. It is to the Government, then, that Sovereignty is inſeparably united.

"Great care muſt be taken to diſtinguiſh between the Government and Sovereignty.—The form of the Government, that is to ſay, the number of perſons to whom the exerciſe of Sovereignty is delegated, may vary; but the Sovereignty is always immutable, and can only exiſt in the complete union of the Legiſlative and Executive powers.

"A nation forming themſelves into a ſocial body may chuſe the kind of Government that beſt ſuits them. In making their choice they exerciſe and conſummate the only right that belongs to them, or that they can exerciſe as a national body.

"The right of doing a thing phyſically impoſſible is a ſuppoſition void of ſenſe.

"It is phyſically impoſſible that a nation compoſed of many millions of individuals ſhould exerciſe in a maſs the Legiſlative power; they are, therefore, under the neceſſity of delegating the right of making or agreeing to laws for them.

It is phyſically impoſſible that ſuch a nation ſhould exerciſe in a maſs the Executive power; for, on whom ſhould they exerciſe it? Where would be their ſubjects, if all the individuals were co-ſovereigns? They are therefore under the neceſſity of delegating alſo the power of enforcing or executing the laws.

"In

"In thus delegating the two powers which conſtitute the ſovereignty, the people cannot be ſaid to diſpoſſeſs themſelves of it; for, to diſpoſſeſs ourſelves of a right it muſt be veſted in us: now, the right of doing a thing phyſically impoſſible cannot be veſted any where.

"The delegation of theſe two powers, which muſt neceſſarily follow the adoption of any form of Government whatever, is, comparing great things with ſmall, a right ſimilar to that exerciſed by a meeting of inhabitants when they proceed to appoint a Mayor, an Alderman, and other civil officers; or by an army privileged to chooſe their General; nor would it be more abſurd to tell thoſe inhabitants that they are the Mayor and the Alderman, or the army that they are the General, than to tell the people that they are the Sovereign. Yet this abſurdity it is which has overthrown the moſt ancient and fineſt Monarchy of Europe.

"The people, who have never annexed any other idea to the words *Sovereign* and *Sovereignty*, than that of King and of Royalty, have argued thus: 'the Nation is the Sovereign, the Sovereign is King: We are the Nation, therefore we are King.'—And the cry of '*Vive le Roi*' became '*Vive la Nation.*'

"This ſimple idea led them to another not leſs ſo. 'If the people be *Sovereign*, that is to ſay *King*, they ought to have ſubjects; for there cannot be a King without ſubjects. The clergy, the nobility, the ariſtocrats, are not the people; theſe to be ſure then muſt be our ſubjects.' Such has been their logic, and they have reigned over their ſubjects according to their mode, by pillaging them, and cutting their throats *."

M. Bertrand, however, in expoſing one error, appears to us to have committed another, as groſs, if not as dangerous, in maintaining that the right of delegating the Sovereignty is veſted in the people. It were to be wiſhed that he had not admitted the idea, that ſuch a poſition would paſs without examination, as, in that caſe, he would have deemed it

---

* "They who had thrown the Sovereignty into the hands of the Brigands, fearing to be in their turn pillaged and maſſacred, to pervert the danger, broached the maxim of *political equality*. The people, who as little underſtood this phraſe as that of *ſovereignty*, annexed an idea to it that was moſt agreeable to their vanity and their covetouſneſs. As ſoon as the Clergy, nobility, and Ariſtocrats were annihilated, the claſſes of the inhabitants were all confounded in that of the people. The Sovereignty, become the right of all, had no object for its exerciſe, and the bloody anarchy that was the conſequence of this left it in the hands of the moſt determined villains. Thus, as the word *ſovereignty of the people* had dethroned the King, the word *equality* dethroned the people."

neceſſary

neceſſary to explain the principles on which his aſſertion was founded. But it is difficult to conceive how that which is not poſſeſſed can be transferred---*Quod non habeo, dare non poſſum.* Therefore if the right of doing a thing *phyſically impoſſible* cannot be veſted any where, and the right of Sovereignty cannot be veſted in the people becauſe its exerciſe is phyſically impoſſible, it follows, logically, that they cannot delegate it, becauſe they have it not to delegate.

Admitting, however, for the ſake of argument, the poſſibility of ſurmounting this difficulty, another inſurmountable obſtacle preſents itſelf. The act of delegation, by *the people*, of the right of Sovereignty, would be phyſically impoſſible, as well as the exerciſe of that right by themſelves. For it would be an act as ſolemn, and as important (to ſay the leaſt of it) as any one act of Sovereignty. If, therefore, they could perform the act of delegation, they could perform any one act of Sovereignty, and if they could perform any one act, what, then, could prevent them from performing all other acts of Sovereignty? Beſides, if ſuch a right had any real exiſtence, it muſt either be a primitive or original right, or elſe a poſitive or conventional one. In the firſt caſe it would be a right originally veſted in every individual of the ſpecies; a right not to be controuled by a majority. The exerciſe of ſuch a right would therefore require the conſent of every individual, which chiefly conſtitutes that phyſical impoſſibility of the exerciſe of the right of Sovereignty, from which our author infers the non-exiſtence of ſuch a right. In the ſecond caſe, that is, if the right in queſtion reſulted from expreſs compact, that compact muſt be proved before it can be admitted into the argument;—Onus probandi ei qui allegat imponitur.

We have here only ſuggeſted, for the conſideration of Mr. Bertrand, two or three of the leading objections to his untenable poſition. We forbear to urge others of equal validity, or to trace the *conſequences* that muſt neceſſarily flow from the admiſſion of ſuch a principle---conſequences which, we are perſuaded, the reſpectable author deprecates as ſtrenuouſly as ourſelves. Should he be led, from theſe ſuggeſtions, to reconſider the ſubject, we recommend to his ſerious attention, the Tracts of the late Dean Tucker on Government; the *Rev.* John Whitaker's Eſſay on the Origin of Government; and Thoughts on the Origin and Formation of Political Conſtitutions, by John Bowles, Eſq.

The reſt of the chapter relates to the progreſs of the ſpirit of inſurrection, the ridiculous patriotic offerings, the debates upon the *Veto*, the ſettling the fundamental points of the Monarchy, the ſcarcity of money, the failure of public

credit, and an eloquent ſpeech from Mirabeau againſt public bankruptcy.

In the fifteenth chapter the views of the Factious are developed, and their plans for removing the National Aſſembly to Paris. The entertainment given by the Gardes-du-Corps is related, and the King's anſwer reſpecting the rights of man and other articles of the Conſtitution, for which his ſanction had been demanded, is given at length.

The commotions in Paris, previous to the march of the mob to Verſailles, attended by the National guard, and the outrages of the 5th and 6th of October, afford materials for the two next chapters, which are rendered extremely intereſting by the pen of M. de B. who inveſtigates the ſubject ſo clearly as to leave no doubt of the ſource of thoſe crimes. In the courſe of thoſe two days, indeed, throughout the hiſtory, the youthful hero of America, maturing himſelf into the Waſhington of France, makes but a ſorry figure under the pencil of our author.

The 18th chapter relates the progreſs of the commotion, the removal of the Royal family to Paris, and the Duke of Orleans' compulſory viſit to England.

The King compelled to diſmiſs the faithful Gardes-du-Corps, the removal of the Aſſembly to Paris, mobs, denunciation of the Miniſters, the property of the Clergy given to the nation, meetings of the Nobility in ſeveral provinces, and the arbitrary conduct of the National Aſſembly, form the heads of the nineteenth chapter.

In the twentieth we read the deplorable ſtate of the finances, with various plans for ſupplying the deficiency; among others the creation of aſſignats,

"That fatal paper-money, (ſays M. de B.) at firſt deviſed to cover a deficit of 170,000,000, and which, in a little time, became, by audacious impoſitions, the moſt diſaſtrous revolutionary means, the inſtrument of plunder, of every ruin, the wages of every crime, in a word, the ſcourge of France, of Europe, of humanity itſelf; till, by a bankruptcy of 40,000 millions, it ſunk into the ſame gulph into which it had precipitated all property."

The arreſt of the Marquis de Favras concludes this chapter.

The twenty-firſt contains an account of the decree relative to penſions, the trial and death of the Marquis de Favras, the organization of the new municipalities, the diviſion of France into diſtricts, and a fine ſpeech from the King on the ſituation of the country.

The twenty-ſecond chapter ſhews the progreſs of diſorder throughout

throughout the country; the author inveighs againſt the injuſtice and inconſiſtency of the ſuppreſſion of the feudal rights. An account is given of memorials on the finances, of the ſale of the property of the clergy, of the compenſation for the Gabelle, the ſuppreſſion of the India company, the abolition of Lettres-de-Cachet, the compenſation for tithes and all eccleſiaſtical property, and the rejection of a motion in favour of the Catholic religion.

The twenty-third chapter contains a minute expoſition of the red-book or regiſter of expences, and which M. de B. proves to have been falſely repreſented in a pamphlet publiſhed by the Committee of penſions.

In the twenty-fourth chapter we have an account of ſeveral important debates, particularly thoſe on the organization of the new judicial power, and on the right to make peace and war.

Inſurrections and aſſaſſinations in various parts of the kingdom, and commotions at Paris, a debate on the conſtitution of the clergy, a ſpeculative ſketch of the ſtate of the finances by M. Necker, the revolt of ſome regiments, and the ſettling of the King's civil liſt, form the ſubjects of the 25th chapter.

Were we to ſelect a portion of the Annals, for the purpoſe of expoſing to ridicule the National Aſſembly, and manifeſting the delirium, not to ſay the idotiſm of the democratic nobility, it ſhould be that contained in the 26th chapter. The Aſſembly paſs a decree relative to the inſtitution of the feſtival of the federation, and receive deputations from the conquerors of the Baſtille, and from the four quarters of the world, in a ſtile truly burleſque. The fine figures in the *Place des Victoires* are denounced and removed, and the Nobility contend in ſhowing their readineſs to relinquiſh all their privileges, for which decrees are paſſed. The chapter concludes with an account of maſſacres at Avignon, and events in which the Count DE LAUTREC and Viſcount MIRABEAU are concerned—the latter of theſe is compared with his elder brother.

In the 27th chapter a ſingular adventure is related of two young men deranged in mind who were taken up at St. Cloud, whither they had gone for the purpoſe of delivering the King. The arrival of the federates, and a lively account of the preparations for celebrating the federation, and of the celebration of it, terminates this chapter and the ſecond volume.

We ſhall conclude our analyſis of this intereſting work in our next Number, when we ſhall ſubjoin ſuch obſervations

as it ſhall appear to us to call for; in the mean time it is incumbent upon us to inform our readers, that it is by no means a minute one: many anecdotes and much incidental matter occurring which the limits of our work prevent us from noticing.

(To be concluded in our next.)

ART. VII. *Reflections on the Political State of Society, at the Commencement of the Year* 1800. By John Bowles, Eſq. 8vo. PP. 154. Price 3s. 6d. Longman and Rees. 1800.

ALMOST accurate obſerver and intelligent judge of the paſſing events and probable conſequences of the French Revolution, Mr. Bowles ſuffers no opportunity to eſcape him of calling the attention of his countrymen to thoſe cauſes which have already involved a great part of Europe, in all the miſeries of deſolation and anarchy, and to that line of conduct, from the ſtrict obſervance of which Great Britain and her Allies can alone expect to avert a ſimilar fate. Moſt juſtly does he ſtate,

"That the principles of the Republic would lead her to change the whole face of civil ſociety; to ſubvert every eſtabliſhed government, and every ſubſiſting inſtitution; to ſuperſede all the laws, treaties, uſage, and habits, which regulate the intercourſe of mankind in all their various relations; to tear aſunder all the ties, political, civil, and moral, which bind together the human race in their infinitely diverſified connections.—Nay, to diſſolve, in regard to all influence upon the minds and actions of men, their firſt, their laſt, their moſt ſacred tie—that which ſubjects them to their Maker in a ſtate of unceaſing dependence, and of awful reſponſibility; to ſpread, in ſhort, univerſally, the ſyſtem of anarchy, vice, and impiety, which have been introduced into France, and to ſubject the whole world to her oppreſſive and mercileſs dominion."

That ſuch is the direct tendency of French principles, and that the Regicide Republic is ever diſpoſed to regulate its practice by them, Mr. B. proceeds to ſhew, in a curſory view, the conduct of which the perſons exerciſing the ſupreme power in France, and their agents, civil and military, have invariably obſerved, in all thoſe countries which have been overrun by their arms, or which have ventured to open negociations with the Republic.—This view will not admit of analyſis. We ſhall only obſerve, therefore, that Mr. B. adduces ſeveral new facts, reſpecting the atrocious proceedings of the gallic barbarians

barians at Rome, which are not to be found in the intereſting work of Mr. Duppa.

The ſucceeding obſervations of our author, on the actual ſtate of Europe, are ſtrong, pertinent, and juſt. He ſeeks to impreſs on the mind of thoſe, on whom the fate of empires more peculiarly depends, the abſolute neceſſity of combining to produce, by one common means, one common object—the deſtruction of the French Republic, and the conſequent ſalvation of Europe. He gives the memorable declaration of the Ruſſian Emperor to the members of the Germanic Empire, and then breaks out into a ſtrain of panegyric, not more animated than deſerved.

"What a ſcene of true grandeur is here diſplayed! How little does this declaration make thoſe Sovereigns appear, who have hitherto been diſtinguiſhed by the title of Great! Where does the page of hiſtory preſent a ſpectacle to be compared with that of a Monarch, vanquiſhing armies which had enſlaved whole nations, and which threatened to deſolate the earth, and driving them from their conqueſts, with the celerity of the eagle's flight—reducing, in quick ſucceſſion, the ſtrongeſt fortreſſes—pledging the whole force of his Empire to ſtill more vigorous efforts, for the complete overthrow of the enemy—and, when his arms are every where triumphant, when his proſpect of ſucceſs is moſt bright, openly diſclaiming all views of aggrandiſement, renouncing all acquiſition of territory, dedicating all his triumphs to the cauſe of religion and ſocial order—to the intereſts of humanity; and declaring that he looks for his reward only in the re-eſtabliſhment of lawful government, the ſecurity of independent nations, and the reſtoration of general happineſs and tranquillity!

"If the other powers, which have been engaged in war with the French Republic, had confederated upon the principles avowed in this Manifeſto, it is impoſſible to doubt that Europe would long, ere now, have been delivered from infinitely the worſt enemy that ever diſturbed her repoſe."

Having paid ſome proper compliments to the Emperor of Germany for his zealous exertions againſt the common enemy during former campaigns, and lamented that any difference ſhould have ariſen between that Prince and his Imperial Ally, he proceeds to ſhew not only the expediency but neceſſity of adopting the principles proclaimed by the latter.

"That ſyſtem is the only one which is calculated for ſucceſs, in a war with the French Republic: and, indeed, the only one by which a league againſt that Republic can be long holden together. An alliance formed upon any other principles, however it may flouriſh for a time, contains within itſelf the ſeeds of its own deſtruction. Its feeble texture could endure neither the rays of proſperity, nor the rude blaſts of adverſity. No league can be the guardian and preſerver

of Europe but one, the members of which ſhall engage—" to reſtore royalty in France, without admitting any partition of that country; to deſtroy the common enemy as ſpeedily as poſſible, and to found upon his ruins, permanent proſperity for themſelves and for poſterity." One, in ſhort, which ſhall be animated by a determined purpoſe " not to ſheath the ſword, until it ſhall have produced the downfal of the monſter which threatens to cruſh all legitimate authority *."

The author ſupports this poſition by a variety of forcible and concluſive arguments. He then examines the principles of thoſe who are averſe from the adoption of this ſyſtem, and anxious for the haſty concluſion of a peace, which, he contends, is either not practicable, or, if practicable, fraught with infinite danger. The book concludes with ſome very judicious remarks upon the continued exiſtence of the aggreſſive principles of France, and upon the character and diſpoſition of the Firſt Conſul. The ſtyle is equal to that of Mr. B.'s former productions, always chaſte, and frequently animated; the principles are radically ſound; the arguments are cloſe, connected, and powerful; and we conſider the pamphlet as peculiarly well-timed and having a moſt uſeful tendency.

---

* " The author having, under the impreſſion of that ſolicitude which the critical ſtate of the world is calculated to excite, frequently obtruded his ſentiments upon the public during the preſent war; and having ventured as frequently to expreſs his firm conviction, that the preſervation of civil ſociety called loudly upon the powers of Europe to confederate for the reſtoration of the French Monarchy, without any diſmemberment, he hopes he may, without preſumption, refer the reader to " The Retroſpect," pages 148 to 164—185 to 191—244 to 255—385 to 387, for an expoſition of the reaſoning which occurred to his mind, in ſupport of the above opinion.

" He hopes he may alſo be here permitted to make one obſervation. It has often, on reflection, ſtruck him as a moſt ſingular occurrence, that an Engliſhman ſhould thus ſtand forward an advocate for reſtoring to the French Monarchy all its continental dominions. This ſeemed to him the more ſingular, as he was conſcious of all thoſe ſentiments of jealouſy, with regard to France, which are indigenous to an Engliſh breaſt. He felt, and ſtill feels, the utmoſt indignation at the ambition and ſpirit of encroachment, by which the French Monarchy had acquired many of thoſe territories, for the reſtoration of which to the Houſe of Bourbon he has repeatedly contended. How novel then, how extraordinary muſt be the ſituation of Europe, which can reconcile ſuch apparent inconſiſtencies! What a danger muſt that be, which ingulphs all former perils, and calls upon mankind to lay aſide their habitual jealouſies and inveterate reſentments, and to bury their greateſt provocations and injuries under one grand effort for their common—their immediate preſervation!

ART. VIII. *Copies of Original Letters from the French Army in Egypt. Part the Third. Conſiſting of thoſe Letters to the French Government, intercepted by the Britiſh Fleet in the Mediterranean, which have been publiſhed here by authority.* With an Engliſh Tranſlation. 8vo. Pp. 182. 4s. Wright. London. 1800.

THIS is a republication of thoſe Original Letters which we noticed in our laſt *Summary of Politics*; with a tranſlation; and an introduction and notes by the Editors of the former *Parts*. Theſe laſt contain many ſhrewd and pertinent obſervations, particularly the notes. The letters themſelves, as we before obſerved, are both intereſting and important, ſince they give an accurate deſcription of the preſent ſtate of the French army in Egypt, its numbers and reſources, which exhibit a direct contradiction to the pompous account of the Firſt Conſul, and of his advocates and friends in this country. If, indeed, any thing were wanting to complete the infamy of Bonaparte's character, theſe Letters would amply ſupply the deficiency. The Letter of *Pouſſielgue*, who is an able and intelligent man, is the moſt important in the whole collection, becauſe it gives us a clear inſight into the internal ſituation and reſources of the country itſelf, as well in time of peace as in war. Any attempt to analyze ſuch a collection would be fruitleſs; we ſhall, therefore, briefly ſtate the ſituation of the army and the revenue of the country, as here detailed, from indiſputable authority.—On the blaſphemous rant, and unprincipled duplicity of Bonaparte, as here ſet forth, in a luminous point of view, we made ſome appropriate obſervations in our laſt.

GENERAL DAMAS, in a letter, dated October 11, 1799, ſays,

"The number of effective men which on the 22d. of September, 1798, was above 33,000" (it amounted to 42,000 when they firſt diſembarked on the ſhores of Egypt) "is, at preſent, reduced below 22,000: from theſe muſt be taken 2,000 ſick and wounded, who are abſolutely incapable of any duty whatever; beſides 4,000 utterly unable to take the field, or enter upon any active ſervice. It reſults from this comparative ſtatement, that the effective ſtrength of the army is reduced a third within the laſt twelve months, and the actual number of thoſe under arms decreaſed a full half.

"The 16,000 men (compriſing the forces of every deſcription) which compoſe the army, are diſperſed over a ſurface of country compriſed within a triangle, of which the baſe extends from Marabout to El Ariſch, a line of near two hundred leagues, which is

alſo the length of its two ſides, of which that from El Ariſch reaches beyond the firſt cataracts (which may be conſidered as its apex), and the other from the cataracts again to Marabout."

DAMAS adds, that it is proved, from *experience*, to be impoſſible to bring more than 7,000 of theſe troops to bear upon any one point though threatened by an enemy on every ſide.

KLEBER, the Commander in Chief, in his letter to the Directory, of October 7, ſays,

"The army is reduced a full half!—The abſolute want of arms, of gunpowder, of cannon and muſket-balls, preſents a picture no leſs alarming than the prodigious and rapid diminution of our numbers.—THE TROOPS ARE NAKED—and this privation of cloathing is the more calamitous, as it is perfectly aſcertained in this country, to be one of the moſt active cauſes of the dyſenteries and opthalmies which conſtantly prevail here. The firſt, in particular, has operated with an alarming effect this ſeaſon, on bodies already weakened and exhauſted by fatigue. The members of the Board of Health remark (and never fail to mention it in their reports), that, although the army is ſo much diminiſhed, the number on the ſick liſt is conſiderably larger this year, than at the ſame period of the laſt.—It will be *abſolutely impoſſible* for me to get together more than five thouſand men capable of taking the field againſt the Grand Vizier."

POUSSIELGUE, in his letter of September 22, tells the ſame ſtory.

The army, without clothes, and, above all, without ſtores of any kind, reduced to leſs than two thirds of its original number, has now *now no more than* 11,000 *men* capable of taking the field."

On the finances of the army Kleber ſays—

"Bonaparte, on quitting us, did not leave behind him a SINGLE SOL in the military cheſt, nor any thing capable of being turned into money! He left, on the contrary, a debt of near ten millions, more than a whole year's income, in the preſent ſtate of things: the pay of the army alone is in arrear full four millions."

Pouſſielgue, after giving a very full account of the revenue of the country, obſerves,

"It is not poſſible to take the revenues, appropriated to the army, at more than nine or ten millions; of this ſum there only remains two millions to be obtained from this period to the 20th of December next."—Again—"The military cheſt is always empty; and, for a conſiderable period to come, we have not the moſt diſtant proſpect of receiving more than 2, or 300,000 livres a month, while the ordinary expences amount to more than 1,300,000 livres a month."

A pretty contraſt truly do theſe ſtatements exhibit with the

the lying accounts of Bonaparte to the Legiſlative Commiſſions at Paris!—To crown the whole, Pouſſielgue draws this very natural conſequence from the wretched ſtate of this army—"Every victory carries off ſome of our beſt troops, *and their loſs cannot be repaired.* A DEFEAT WOULD ANNIHILATE US ALL; AND HOWEVER BRAVE THE ARMY MAY BE, IT CANNOT LONG AVERT THAT FATAL EVENT!" Finis coronat opus.—Add to this, that the whole people of the country are repreſented as inimical to the French, and anxiouſly watching for an opportunity to throw off their yoke;—an enmity ſufficiently accounted for, without having recourſe to religious prejudices, by the abominable acts of cruelty, tyranny, and extortion which, according to their own accounts, theſe rapacious conquerors have conſtantly exerciſed over them.

The whole annual amount of taxes, levied in ſpecie, on the cultivators of land in Egypt, is ſtated to be fourteen millions of livres (about 600,000l. ſterling) and of thoſe levied in kind, at three millions and a half, making a total of ſeventeen millions and a half, or about 750,000l. ſterling.—The nature of theſe taxes and the mode of collecting them are clearly explained by POUSSIELGUE.

As theſe Letters were firſt publiſhed by the authority of Government, it ſeems to us that there could be no neceſſity for republiſhing them in *French*, as no doubt could have been entertained of the authenticity of the tranſlations, and this only tends to enlarge the book and, conſequently, to enhance the price. Indeed, as the avowed object of publiſhing them is "the more general information of the public" we cannot but expreſs our regret, that they were not publiſhed, in ſuch a form and at ſuch a price, as to be attainable by the public in general. And we muſt add, that Government would do well to order a cheap edition of the whole of the Three Parts to be publiſhed, as they cannot now be purchaſed for leſs than thirteen ſhillings. Information ſo important as that which is contained in theſe letters cannot be too widely diffuſed; all the Jacobinical tracts are placed within the reach of the pooreſt reader, while thoſe, which are calculated to diſſeminate ſound principles, are principally confined to the opulent, who have leaſt need of them.—The PRESS is a moſt powerful inſtrument; but how few, alas! know how to employ it for a beneficial purpoſe!—We ſhall probably be led to reſume this ſubject in a ſubſequent Number.

Theſe Letters are not ſo well tranſlated as the two former collections. The tranſlation is in many places incorrect;

we

we have not taken the trouble to compare it, throughout, with the original; but we have, nevertheleſs, diſcovered various inaccuracies. In one inſtance the tranſlator has groſsly miſconceived the *ſenſe* of the original.

"L' ardeur guerriére connoit peu le ſyſteme des contrepoids: elle ſacrifie tout aux beſoins du moment; *elle s'empare et des officiers ſupérieurs et des officiers ſubalternes.*"—Which is tranſlated thus: "Military ardour enters little into the ſyſtem of a counter-poiſing power: it ſacrifices every thing to the calls of the moment; *it lays its hands on the civil officers of every deſcription.*" The firſt part of this ſentence is obſcure; but the laſt is totally wrong; it ſhould have run thus: "It ſeizes the officers as well thoſe of ſuperior rank as the ſubalterns;" meaning not the *civil* officers, but the officers of *the army.*—The ground of complaint evidently is, that the military ardour which pervades the whole army, from the General to the Enſign, renders the officers regardleſs of thoſe regulations which are adopted by the civil power for the general good; and impels them to break down thoſe barriers which divide the civil from the military power.

Kleber's character appears to us to be too highly praiſed by the Editors. When contraſted with that of BONAPARTE it certainly ſtands in a favourable point of view; but it ſhould not be forgotten that KLEBER, as we learn from himſelf, was ever anxious to ſecure the poſſeſſion of Egypt for the Republic, and it is highly probable that a knowledge of theſe ſentiments was the cauſe of his being employed in the expedition. Of all the criminality, then, which attaches to this atrocious invaſion of the rights and territory of a neutral power; to this unprovoked and moſt flagitious attack upon an innocent, an unoffending people, KLEBER muſt unqueſtionably bear his portion. KLEBER, too, be it remembered, was actively engaged in the wanton maſſacre of the defenceleſs inhabitants of Alexandria.—He was wounded on that occaſion.—Nor have we obſerved, throughout his letters, any one ſentiment which can lead us to believe that his feelings, reſpecting the expedition, are any other than thoſe of mortification and diſappointment at its failure.---Beſides, if his character were really ſuch as the Editors ſuppoſe it to be, would he have adopted all the falſhoods of BONAPARTE in his letter to the Vizier; or have ſo written it as to extort from them the obſervation, that "his heart and his hand went not together?" Surely not. All his anxiety clearly ariſes from the ſituation to which the wretched remnant of his army is reduced; and we have little doubt but that, with the ſame reſources which his predeceſſor originally poſſeſſed, he would purſue nearly the

ſame

ſame line of conduct. We have been unable to diſcover any difference between the leading principles of KLEBER, and thoſe of BONAPARTE; all that can be ſaid in favour of the former is, that he probably would exerciſe no acts of villainy but ſuch as ſhould appear to him to promote the intereſts of his employers; and that he would be incapable of deſerting thoſe troops by whoſe aſſiſtance he had been enabled to ſubjugate, oppreſs, and ruin a friendly and unreſiſting people. But ſurely a mere unwillingneſs to go *all lengths* in villainy is not ſufficient to juſtify the language of praiſe! In this, and in ſome other inſtances which we could point out, the editors appear to have been betrayed into a manifeſtation of that *falſe liberality* which *they* ſo well know how to appreciate. The notes are replete with judicious obſervations; and we hope never to ſee a tranſlation of any political work from the French, unaccompanied by notes of a ſimilar tendency.

DIVINITY.

ART. IX. *A Charge delivered to the Clergy of the Dioceſe of Exeter, at the primary Viſitation of Henry Reginald, Lord Biſhop of Exeter,* 1799. Publiſhed at the Requeſt of the Clergy.

ART. X. *A Charge delivered to the Clergy of the Dioceſe of Briſtol, at the primary Viſitation of Henry Reginald, Lord Biſhop of Briſtol,* 1796. Publiſhed at the Requeſt of the Clergy. Trewman. Exeter.

THESE are two admirable charges—plain, rational, pious, apoſtolical. Simple in the language, and cordial in the ſentiment; they carry with them the ſure evidence of ſincerity. In every poſition, or aſſertion, his Lordſhip is exact and clear; in his arguments convincing; in his admonitions, earneſt; in his cenſures, liberal, yet ſtrong and decided.

From his Lordſhip's Charge, of 1796, to the Clergy of the Dioceſe of Briſtol, we ſhall extract one paſſage only. But, in the charge juſt publiſhed, and more immediately inviting our attention, we have taken the liberty of marking, for our Journal, ſeveral paragraphs; which, we hope, will not ſuffer by tranſplantation, but, are ſure, will give dignity and grace to our pages.

In his Briſtol charge, the Biſhop, after diſcuſſing a variety of topics with ability, delineates that "learning which, as applied to the common duties of our profeſſion, is calculated to take hold of the people and to guard them, though in the ſpirit of Chriſtian charity, not only againſt the prejudices of thoſe who have long ſeparated from us, but againſt the attempts alſo of bold and forward enthuſiaſts; to

make

make them content to walk in the good old path which their forefathers have trod notwithſtanding the offers of weak and ſelf-ſufficient guides to lead them into new ones."—"What remains for the preſent, (continues his Lordſhip) may, I hope, be completed between us from time to time, by correſpondence and perſonal intercourſe, which it will ever be my wiſh and deſire to encourage in all caſes, where, by advice and aſſiſtance, I can hope to be of any uſe. I regret that unavoidable engagements of duty will neceſſarily detain me greatly from my dioceſe; but I beg leave to aſſure you, that I have nothing nearer my heart than to be enabled ſo to conduct the affairs of it as to combine the conſciouſneſs of my having done my duty with your approbation of my endeavour. To this end, I ſhall always be ready to receive your information, to liſten to your counſel, and to co-operate with you in any meaſures which may tend to the general good; truſting, at the ſame time, that ſhould any act of authority be called forth to coerce the refractory, or to reclaim the profligate, I ſhall be ſupported in the painful, but neceſſary, exerciſe of it by your countenance and aſſiſtance."

How humble, yet how dignified!

In addreſſing his clergy of the dioceſe of Exeter, his Lordſhip diſcovers, at once, his power of intereſting the affections by an exordium truly pathetic:—

"Called by his Majeſty's gracious favour to a ſtation of eminence in the profeſſion to which I belong, I muſt naturally feel a peculiar ſatisfaction in being ſent into a dioceſe where my name and connections have ſo long been known; and where ſo many honeſt prejudices concur to rivet my attachment. But this ſatisfaction is conſiderably checked by a recollection of the loſs you have ſuſtained in the prelate whom it is my lot to follow. Independent of thoſe perſonal qualifications which might entitle him to your eſteem and affection, he poſſeſſed, alſo, the ſame local advantages to which I have alluded in regard to myſelf. He had quitted a ſtation in many reſpects more advantageous and lucrative, to return to a country which was the ſeat of his anceſtors, and where his firſt and earlieſt connections had been formed: and he brought with him talents eminently fitted for the high ſtation he came to, and a knowledge of buſineſs which the habits of great part of his life had particularly enabled him to acquire: he brought, alſo, a diſpoſition to exert thoſe talents and that knowledge for the welfare of his dioceſe; and he had the ſatisfaction of knowing, from perſonal experience, that he was coming more immediately among thoſe, from whoſe diligence and information he would be enabled to reap every aſſiſtance towards the important charge he had undertaken. Scarcely, however, had he begun to enter upon that charge, when it pleaſed God to interrupt his proſpects, by ſome of the ſevereſt trials to which humanity is liable. He ſaw the promiſing hopes of his family repeatedly cut off; and was only relieved from the weight of one ſudden and afflicting ſtroke, to be plunged into the lingering expectation of another. Thoſe who ſaw him

him amidſt theſe heavy afflictions, will bear witneſs that he was not wanting to his duty on the awful occaſion. He knew that 'he had nothing which he had not received;' and that if 'he received good at the hand of God, it became him to receive evil alſo.' But, while the Chriſtian ſupported himſelf, as he ought, in humble reſignation to the Almighty, the man ſunk under the trial; and, after a ſhort ſtruggle, he followed his beloved children to the grave. The recollection of theſe events, naturally ſuggeſted by our preſent meeting, may afford an uſeful leſſon to us all. If there be any of you, who look up with envy and repining towards thoſe ſituations in your profeſſion, which you think are * marked with too much diſtinction, and which are ſuppoſed to bring with them more of the indulgences and enjoyments of this world, let them conſider how ſmall a proportion thoſe indulgences and enjoyments can bear with reſpect to thoſe more ſubſtantial bleſſings which it is equally in your power to receive; and if it ſhall have pleaſed the Almighty to have diſpenſed them to you, how much the balance is in your favour! Or ſhould the ſplendour of worldly pre-eminence, attached to thoſe ſituations, be ſuppoſed capable of dazzling the eyes, and corrupting the minds, of thoſe who enjoy them, ſurely the effect of that conceit muſt ſpeedily be checked by the contemplation of thoſe ſevere afflictions to which we are all equally liable, and from which no rank or ſituation can defend us."

Never was praiſe more juſtly merited, than the above eulogia on that good, and pious, and conſcientious prelate, Dr. Buller.

In his alluſion to his "name and connections," his Lordſhip, perhaps, will be ſufficiently underſtood, without our adding, that Dr. Henry Reginald Courtenay, Biſhop of Exeter, is of the noble houſe of Courtenay; allied to the firſt families in the kingdom; deſcended from Kings and Emperors.† Heaven grant that the "honeſt prejudices" of which his Lordſhip ſpeaks, may be long cheriſhed and revered!

We ſhall now preſent our readers with thoſe parts of the charge, which reſpect the conduct of clergymen irregular through exceſs of zeal, and of Methodiſt-preachers themſelves wanderers, and leading others into error.

---

* Miſprinted *maſked*. This is the only erratum we have obſerved: the charge is very neatly, as well as accurately, printed.

† In Polwhele's Genealogy of the Courtenays, we read: "Henry-Reginald married Catherine, the daughter of Allen, Lord Bathurſt, by whom he left iſſue at the time of his death, two ſons and two daughters. His firſt ſon, William, was born Sept. 9, 1738. Henry, the ſecond ſon, born 27*th Nov.* 1781, a Doctor of Divinity, reſides at Lee, near Lewiſham, Kent." Here is an obvious error. Henry, (Henry-Reginald) the preſent Biſhop, muſt be a young Biſhop indeed, if born in 1781. It muſt be an error of the preſs: the Biſhop was born, perhaps, in 1741.

"As to thoſe, (ſays his Lordſhip) who, without any authoriſed call or legal ſanction, obtrude themſelves into other perſons cures, I conceive they neither act according to the principles of our church-eſtabliſhment, nor of Chriſtianity itſelf. Whatever they may profeſs, and whatever zeal they may pretend for that church of which they are called members, and the emoluments of which they are ready to receive, they are, in fact, Diſſenters; not ſuch as, conſcientiouſly differing in points of doctrine or worſhip, can ſtill live among us in the principles of Chriſtian love and charity, but Diſſenters of the worſt kind; enemies in the guiſe of friends, drawing off the congregation from thoſe to whom they ought to liſten, and promoting faction and ſchiſm where peace and harmony ought to prevail. Where theſe men violate the laws of their country by ſuch intruſion, they ought to be reſiſted, and taught to reſpect them; but this reſiſtance may ſtill be made without ſeeking to gratify private reſentment, or departing from the ſpirit of peace."—"It can hardly be neceſſary to obſerve, that to morality muſt be added the graces and endowments of Chriſtianity; the moderation, forbearance, and charity inculcated in the goſpel; a due ſenſe of our own weakneſs, and a firm reliance on the merits and interceſſion of Chriſt. Yet hence ariſes in the minds of ſome men a notion of, I know not what, Evangelical righteouſneſs, totally diſtinct from that moral virtue which is properly a part of it, and attainable by ſome ſecret and undefined communication with the Deity. Upon this ſyſtem, it is not by its fruits that we are to know in whom the ſpirit reſides, but by ſome myſterious and internal experience. What an encouragement is here afforded to preſumptuous ignorance, to blind enthuſiaſm, and even to ſubtle hypocriſy."—"We are over-run with ignorant and ſelf-ſufficient teachers, handling the word of God deceitfully, and converting the milk of the goſpel into poiſon. There are, I fear, among theſe, ſome from whom better things might be expected; who, nurtured in the abode of ſcience, and ſeaſoned with the principles of genuine learning, are yet miſled by their vanity, to catch at the applauſes of a gaping multitude, and loſe both themſelves and their hearers in the mazes of wild enthuſiaſm." To ſuch as theſe, we muſt ſay, with compaſſion and regret: "Ye know not what manner of ſpirit ye are of." And ſurely it ought to make ſome impreſſion upon them, to conſider that they are making uſe of the ſame arts as are employed by the adverſary with too much ſucceſs. A pretence of extraordinary zeal for what they call the doctrines of the goſpel, has been made uſe of by many to ſupplant the humble and benevolent precepts of it; has been converted into a vehicle of practical immorality and licentious conduct; and thus eaſily worked to the purpoſes of faction and ſedition. When matters are got to this length, recourſe muſt be had to the authority of the civil magiſtrate: and, I truſt, it will be found, that "he beareth not the ſword in vain."

We cannot conclude, without warmly and ſtrenuouſly recommending both theſe charges to the attention of the clergy: they are both ſeaſonable addreſſes—characteriſtic of the good Biſhop, and appropriate to his reverend audience.

ART.

ART. XI. *A ſecond Letter to the Rev. Dr. Hawker.* By the Rev. R. Polwhele. 12mo. Pp. 31. Cadell and Davies, Chapple, London. 1799.

WE ſcarcely ſuppoſed that Mr. Polwhele would deem it neceſſary to reply to the anſwer of his antagoniſt who had taken a poſition that was wholly untenable. But he beſt knows what impreſſion the weak arguments of Dr. Hawker are likely to make on the minds of thoſe perſons for whoſe peruſal they ſeem more particularly to be deſigned. Be that as it may, Mr. P. has ſufficiently eſtabliſhed his charge againſt the Doctor of irregular conduct, or, to uſe his own words, of "that indecorum, that indecency, which implies a contempt of the ordinances of the church, which characterizes the wild itinerant, and which was never yet obſervable in the ſober well-educated clergyman." He repels the charge of inconſiſtency preferred againſt him by the Doctor, for having formerly praiſed a very ſound production of his pen, and having lately cenſured ſome very wild and unſound doctrines promulgated, and ſome very improper conduct purſued, by him; and, with equal ſucceſs, he retorts that charge upon his adverſary.

"In your 'Appeal to the People of England,' you lament the 'ſad departure of the clergy from the profeſſed faith of the church,' and repreſent them as bringing down by their duplicity, the wrath of heaven upon their ſuffering country. (Pp. 38, 39, 40.) Such is the light, in which you view the clergy of the eſtabliſhment. In the mean time, you 'reverence and reſpect your brethren of the diſſenters;' appreciate highly 'the happineſs of your ſituation, in living with many of them in the habits of friendſhip'—confeſs yourſelf 'very anxious to conciliate the favour of that moſt reſpectable body of men'—and 'wiſh, above all things, to intereſt their prayers, in behalf of our common Zion.' You conclude 'with a word of conſolation to the Lord's people.' (P. 42.) Theſe, I conceive, are the ſaints, the elect, the methodiſts—no leſs, it appears, than half a million of his Majeſty's ſubjects—who, inſtead of 'praying for the peace of Jeruſalem,' as you intimate, are (too many of them) panting to 'break down her walls and lay waſte her palaces.' See Anti-Jacobin Review, Vol. III. P. 547."

Here, it is to be hoped, this conteſt will end, and, with it, the cauſe that gave riſe to it. The concluding paſſage of the letters ſhews Mr. P. to be incapable of entertaining any uncharitable ſentiments for the man whom a ſenſe of duty compelled him to attack.

"May HE (the Almighty) receive both you and me into the arms of his mercy—both equally perſuaded, that even * our beſt deeds (excluſive

* In your 'Sermons on the Divinity of our Saviour,' you tell us, that our 'beſt deeds are largely tinctured with a mixture of infirmity.'

of a Saviour's merits) will furniſh us, with no *claim* to an acceptance with God; ſince, after we have done all, we are † 'unprofitable ſervants'—yet both aſſured, that, as 'by works ‡ a man is juſtified, and not by faith only,' it will be vain to take refuge in the merits of Chriſt, unleſs 'by § patient continuance in well-doing,' we 'work ‖ out our own ſalvation.'

I remain, reverend Sir,
Your faithful ſervant,
R. POLWHELE."

We were rather ſurpriſed to ſee ſo ſound a divine as Mr. Polwhele have recourſe to the authority of ſo very unſound a divine as Dr. Paley; whoſe principles of moral and political philoſophy, a work, in many points of view, moſt objectionable, are quoted in the note to P. 22; and the very paſſage quoted is one of the moſt objectionable in the book.

mity.' Certainly they are. I aſſent moſt heartily to this poſition. But in your later publications you affirm, that 'we cannot do a good deed, or even think a good thought,' and that 'we are wholly corrupt and depraved, in our higheſt attainments by nature.' Thoſe very deeds, therefore, which you once viewed as merely 'tinctured with a large mixture of infirmity,' you now reprobate as altogether ſinful. '*Quantum mutatus ab illo!*' And yet, it ſeems, becauſe I once praiſed you, I muſt purſue you ſtill, through all your changes, with applauſe!

† Luke xvii. 10.
‡ James ii. 24. § Rom. ii. 7. ‖ Phil. ii. 12.

ART. XII. *Report from the Clergy of a Diſtrict in the Dioceſe of Lincoln, convened for the Purpoſe of conſidering the State of Religion in the ſeveral Pariſhes in the ſaid Diſtrict, as well as the beſt Mode of promoting the Belief and Practice of it; and of guarding, as much as poſſible, againſt the Dangers ariſing to the Church and Government of this Kingdom, from the alarming increaſe of Profaneneſs and Irreligion on the one hand, and from the falſe Doctrines and evil Deſigns of fanatic and ſeditious Teachers on the other.* 8vo. Pp. 23. 1s. Rivingtons. London. 1800.

WE heartily congratulate the BISHOP of LINCOLN (and his Lordſhip, we are perſuaded, will not impeach the ſincerity of *our* congratulations, for *we* have no motive to flatter him) on the moſt laudable example thus ſet, under his immediate influence and direction, by a part of the Clergy of his dioceſe, to aſcertain the real ſtate of religion, the cauſes of its decay, and the means of its revival. This example will, we truſt, be followed, not only by the Clergy in the other parts of his Lordſhip's dioceſe, but by all the Clergy, in every dioceſe throughout the kingdom. *We* have long perceived the rapid growth of ſectariſm, and have ſtrongly

ſtrongly deplored and deprecated its fatal, its almoſt infallible effects;—effects which nothing but a firm union of the members of the eſtabliſhed church, a fixed determination to reform their lives, to increaſe their zeal, to multiply their exertions, could poſſibly counteract or avert. Theſe ſentiments we have repeatedly, and moſt earneſtly, proclaimed; and happy, moſt happy, are we to ſee this great work of union, reformation, and zeal, thus entered upon at length, and entered upon with a ſpirit and temper which ſet at defiance the ſneers of calumny, the accuſations of envy, the invectives of malice, and the ſcoffs of infidelity;—a ſpirit and temper, in ſhort, which extort unqualified approbation.

This meeting was holden on the 29th of Auguſt, 1799, for the purpoſes explained in the Title-page, and was adjourned to the 17th of September, when a REPORT of FACTS was made by the Chairman, of which the following is an extract:

"The general and alarming neglect of religious inſtruction and worſhip, which gave riſe to the preſent inquiry, appears but too evidently, by the ſtatements of the Clergy of above one hundred pariſhes. In ſeventy-nine of thoſe pariſhes returns have been made of the proportion which the number of attendants on public worſhip, and on the Lord's Supper bears to their population. The aggregate reſult of theſe returns ſtand thus:

In 79 Pariſhes.	The number of inhabitants is eſtimated at -	15,042
	Adults above fourteen years of age - -	11,282
	Average number in the ordinary congregations	4,933
	Average number of communicants at each ſacrament - - - -	1,808

So that the ordinary number of attendants on divine ſervice does not amount to one-third part of the number of inhabitants, and the communicants are not one-ſixth part of the adults."

It farther appeared, that the ſpiritual aſſiſtance of their miniſters was ſeldom required by ſick perſons; that parents and maſters were very remiſs in enforcing the attendance of their children and ſervants on divine worſhip, or catechetical inſtruction; that great difficulty is experienced in procuring the attendance of children at the various ſchools eſtabliſhed in thoſe pariſhes by the zeal of the clergy, *a great proportion of them at the ſole expence of the miniſters, and ſome taught by themſelves*; and that there is almoſt a total diſuſe of family prayers, and of reading the Holy Scriptures. The reporter next proceeds to ſtate the *cauſes* of theſe alarming ſymptoms; among which he mentions the circulation of profane, obſcene, and ſeditious writings, tending to impair the religious ſentiments, morals, and loyalty of the people; and *to prejudice them againſt the eſtabliſhment both civil and eccleſiaſtical**; the keeping alehouſes open

* We are happy to learn, however, "that the circulation of theſe pernicious productions hath *of late* been much diſcountenanced and diminiſhed."

during the time of divine ſervice; the employment of farmer's ſervants in ſhewing cattle and ſheep, and in other works, on the Lord's day; wakes, feaſts, dancings, fairs, annual markets, cockfighting, &c. on the Sabbath; and the ſlackneſs of churchwardens in diſcharging their duty by perſonal attendance at church, and by their neglect to preſent perſons of ſcandalous lives. Another grand cauſe is the growth of ſectariſm. In theſe 79 pariſhes, it appears, the *real* Diſſenters are few; there are only ſeven meeting-houſes for Baptiſts or Independants, and one for Quakers; and theſe are ſtated to have behaved, in general, with great decency, without manifeſting any aſperity towards the clergy. There are alſo thirty-eight meeting-houſes for perſons called methodiſts, not generally profeſſing diſſent from the church of England; of which ſixteen are barns, out-houſes, and dwelling-houſes. We conſider the obſervations reſpecting the Methodiſts ſo important, and they correſpond ſo perfectly with the different accounts which we have ourſelves received from various parts of the kingdom, that we ſhall give them at length. The reporter divides them into three claſſes:

1. "Perſons who profeſs to be members of the church of England, and regularly attend divine ſervice at church, and partake of the holy ſacrament; but have places ſet apart for additional exerciſes of devotion, at ſuch hours as do not interfere with the church ſervice.

2. "Such as rarely, if ever, attend the church ſervice, and are regardleſs of the hour at which it is celebrated in the appointment of their ſeparate time of meeting, and have alſo of late taken upon themſelves to adminiſter and receive the holy ſacrament at ſuch meetings.

3. "Thoſe who attend and encourage a wandering tribe of fanatical teachers, moſtly taken from the loweſt and moſt illiterate claſſes of ſociety; among whom are to be found raving enthuſiaſts, pretending to divine impulſes of various and extraordinary kinds, practiſing exorciſms, and many other ſorts of impoſtures and deluſions, and obtaining thereby an unlimited ſway over the minds of the ignorant multitude.

"We ſhall reſume theſe diviſions, in order to report what hath appeared to us concerning each of them.

I. "Of the firſt claſs of thoſe perſons, who go under the general appellation of Methodiſts, we have no complaint to make, nor do we in any reſpect conſider them as enemies to the eccleſiaſtical eſtabliſhment, much leſs as contributing to the neglect or perverſion of religious worſhip, but on the contrary have frequently found them uſeful and zealous auxiliaries in reforming and reclaiming many habitual ſinners, both by their admonitions and example; and we ſincerely lament that, as the law now ſtands, perſons ſo well meaning and reſpectable ſhould either be, or conceive themſelves to be, reduced to the neceſſity of partaking in the prevarication common to all ſeparatiſts, who do not really diſſent from us; but, in order to entitle their meeting-houſes to the exemptions of the toleration act, call themſelves, at the time of regiſtering ſuch houſes, Proteſtant Diſſenters, contrary to their ſolemn declarations at all other times.

II. "The ſecond claſs, we truſt, alſo contains many perſons of pure intentions and pious diſpoſitions, who, we are willing to believe, are not ſufficiently aware of the unlawfulneſs and evil conſequences of their proceedings: viz.

1. "A needleſs, and therefore inexcuſable, ſeparation from the public worſhip of the church to which they profeſs to belong.

2. "A ſubſtitution of uncommiſſioned, and for the moſt part ignorant, teachers to that regular miniſtry which Chriſt and his apoſtles eſtabliſhed in the church.

3. "The ſetting up a rivalſhip of, and oppoſition to, the miniſters of the church, which makes it the intereſt of their teachers to foment diviſions between the clergy and their pariſhioners; to ſpeak of the former, both in public and private, with reproach and contempt; and, if not to invent, at leaſt haſtily to take up and propagate ſcandalous reports concerning their doctrine and conduct.

4. Among

4. "Among a great number of them, an indiſcreet and unqualified propagation of Antinomian and Predeſtinarian doctrines, often in the mouths of ignorant perſons, accompanied by a full and explicit avowal of thoſe fatal conſequences in regard to morality, which the more learned and guarded defenders of thoſe tenets have conſtantly denied to flow from them, and againſt which they have always been anxious to caution their followers.

5. "The pretext which is given by ſuch diviſion and indiſcretions, to profane and irreligious perſons to traduce our holy religion, and, under the favour of ſo many places of worſhip, to abſent themſelves from all.

6. "The opportunity which they afford to itinerant teachers, totally unknown to them, to abuſe the protection of their meeting, for purpoſes highly injurious both to the church and ſtate, and which have often, when it was too late, excited the ſhame, or rouſed the indignation, of the moſt valuable members of their own ſociety.

III. "The third and laſt claſs of perſons, to whom the name of Methodiſts is uſually given, are neither qualified by education for the office of teachers, nor bound by the declaration of any fixed principles, nor reſtrained by any ſenſe of decency or ſhame; and ſo various are their abſurdities, that they ſeem to have no point of union, except a determination to calumniate the clergy, and revile the eſtabliſhments, which deſign they execute with unrelenting violence and malice, at all times and in all places. Some of them have pretended to exorciſm, and practiſed capricious forms and modes of it utterly inconſiſtent, not only with religious gravity, but with morality and decency. By raſhly pronouncing on the ſalvation and damnation of particular perſons, they have driven ſeveral of their deluded followers into extreme deſpair, of which a melancholy inſtance occurred ſince the commencement of this enquiry, in the caſe of a man who hanged himſelf, under an apprehenſion that he had committed the ſin againſt the Holy Ghoſt. They have frequently denounced the reprobation not only of particular perſons, and families, but whole villages; and publicly execrated the churches, as being nothing but a heap of ſtones, and wiſhed that an earthquake might overturn them. Many other groſs deluſions have been ſtated, which it were equally uſeleſs and painful to relate at large; but from which the miniſters of the church have, for the moſt part, found it impoſſible to extricate the pitiable objects led captive by men, who arrogantly pretend to divine authority, and have begun by artfully deſtroying in the minds of their hearers, all eſteem for, and confidence in, their lawful miniſters. Theſe miſrepreſentations and impoſtures, have been chiefly propagated and ſupported by means of thoſe more private aſſemblies, which are generally known by the name of claſſed meetings, and at which thoſe perſons preſide, who do not take upon themſelves the name of teachers or preachers, but exhorters. We ſincerely wiſh that truth did not oblige us to add, that to our great grief and ſurpriſe, we have found that the moſt extravagant of the impoſtors abovementioned, have been received, countenanced, and encouraged, by ſome teachers, and other perſons of the Methodiſt perſuaſion, of whom we did till then entertain a very favourable opinion.

"Before we cloſe the enumeration of the cauſes to which the decay of Chriſtian piety and practical religion may be aſcribed, we deſire under an awful ſenſe of the importance and difficulty of that ſacred truſt, with which we are charged, and of which we muſt give a ſtrict and ſolemn account, when the Great Shepherd of the ſheep ſhall appear in glory, to declare our humble conviction and our unfeigned ſorrow, that the frailties, omiſſions, and imperfections of the beſt of us, have contributed in no inconſiderable proportion to leſſen the utility of our eſtabliſhment; and that, though we reap ſome conſolation from the evidence which has been given, that the zeal and induſtry of the clergy in general, have been awakened and encreaſed by the dangers which threaten Chriſtianity, as well from the open attacks and inſidious duplicity of infidels, as from the ignorance and errors, the indiſcretions and vicious conduct, of many profeſſed Chriſtians: yet with profound humility we acknowledge, and with deep contrition we lament, that theſe our efforts have by no means been adequate to the neceſſity which called them forth. But on this ſerious and mortifying ſubject we can only ſpeak in general terms. The enquiries which we made of our brethren could not include any examination of each other's conduct. We neither have, nor deſire, any ſuch authority. We hope theſe our general declarations and united efforts, will cauſe every one of us in particular to ſearch his own conſcience

for thoſe many failures, which are not cognizable before any other earthly tribunal; for ſuch as are, and may remain, more open and notorious, we rely in full confidence on the approved wiſdom and diſcretion, on the well known vigilance and zeal of thoſe our ſuperiors, to whom, for the welfare, purity, and honour of the church, the laws, as well eccleſiaſtical as civil, have entruſted the power of enforcing duties, of reproving negligence, of correcting abuſes, of puniſhing the guilty, and (if any ſuch neceſſity ſhould unhappily ariſe) of caſting the ſtubborn ſcandalous offender out of the church, which he afflicts and diſgraces. In theſe perilous times, we ſtand in great need of a double portion of God's grace to aſſiſt us, and of his mercy to pardon our defects, both in doctrine and conduct. But conſidering that ſtrong union, cordial aſſiſtance, and mutual forbearance, were never more neceſſary among the true ſubjects of Chriſt's kingdom, than when his and their enemies ſo daringly and openly attempt to overthrow and deſtroy it; conſidering alſo that the efficacy of our beſt endeavours, and the whole utility of the paſtoral office, very materially depend on the reciprocal affection, which ought to ſubſiſt between the miniſter and the people, with whoſe inſtruction and ſpiritual direction he is charged, and on the eſtimation in which they hold him; we have juſt cauſe to complain, that perſons who pretend to a more than common zeal and concern for religion, ſhould imagine that they do God ſervice, by the moſt indiſcriminate abuſe of the whole body of the clergy, by uncharitable miſconſtruction of actions perfectly innocent, by aggravating little faults incident to the infirmity of human nature, in all orders and conditions of men, or by publiſhing with triumphant exultation, and circulating with indefatigable activity, thoſe inſtances of groſſer miſconduct, of which we truſt the proportion is much leſs among thoſe of this profeſſion, than among the like number of men in any other claſs of ſociety, and by maliciouſly aſcribing ſuch faults and miſconduct to the whole body; but at all events, by repreſenting them as little better than apoſtates from the faith of Chriſt, as ignorant of the Goſpel, and unfit to teach it, though the greateſt part of theſe unmerciful revilers never vouchſafe them a hearing: and it is to us matter of great anxiety and grief, as well as of indignation, founded on the pureſt zeal for the ſucceſs of our miniſtry, to obſerve that this unjuſt outcry, probably raiſed at firſt by perſons not ſo ill-intentioned as they are miſinformed, is afterwards taken up and propagated beyond all calculation, by ſome of the rudeſt and moſt illiterate of their adherents, of whoſe deſigns charity itſelf could not think ſo favourably. Such as theſe, under pretence of knowledge, of which they have not the firſt rudiments, often enter pariſhes, where till then, the greateſt harmony prevailed, and, on their own ſpeculations, without the concurrence of any reſpectable houſholder or other pariſhioner, regiſter ſome cottage, out-houſe, or chamber, pretended to be for the uſe of Proteſtant Diſſenters. This pretence they carefully conceal from the inhabitants of the village, none of whom would probably be allured under ſuch a denomination. Having proceeded thus far, and brought a ſmall number of followers from other pariſhes, curioſity and the very novelty of ſeeing ſuch men transformed into preachers, entice thoſe who have the moſt itching ears, to whom from the general perverſity of human nature, ſometimes aided by the remembrance of ſome former diſpute on matters of property, the abuſe of the miniſtry ſoon becomes agreeable. Thus breaches are made, which can ſeldom be healed, and prejudices are implanted, which no human ſkill can eradicate, becauſe theſe men have the preſumption to impoſe their ſenſeleſs rant upon the unſuſpecting multitude, as proceeding from the peculiar and miraculous operation of God's Holy Spirit, at once ſetting aſide the neceſſity of all the ordinary means of acquiring knowledge, and without any credentials arrogating to themſelves the ſame credibility, which the apoſtles and firſt founders of Chriſtianity judged it neceſſary to eſtabliſh on the gift of tongues, and on ſuch other miraculous atteſtations, as the wiſdom and juſtice of the Almighty never failed to exhibit, in ſupport of thoſe whom he ſaw it fit to exempt from the ordinary modes of qualifying themſelves for the inſtruction of others.

"We have dwelt the more on this part of our report, being perſuaded, that ſuch treacherous intruſion into pariſhes calls for the ſerious attention of the legiſlature; both becauſe of its threatening to undermine and diſſolve all uſeful connection between the clergy and their pariſhioners, and alſo becauſe, whilſt places

of

of meeting may be thus registered without enquiry, and without conditions of any kind, we do not see any obstacle opposed to any men or combination of men, who might at any time wish to propagate, not only various lesser heresies, but Socinianism, Deism, or even Atheism, in a parish yet untainted with any of these destructive tenets; and we cannot but dread that the same means might with equal efficacy be employed to sap and overturn the State as well as the Church; and among the returns now made, instances of both kinds have been produced, not indeed very numerous, but sufficiently flagrant to excite serious alarm in the breast of every true patriot, and of every sincere believer of Christianity."

We fully agree with these respectable clergymen, that the abuse here complained of, calls loudly for the intervention of the Legislature; and we trust that the present session will not be suffered to pass without the application of some effectual remedy. The herds of ignorant fanatics that infest our towns and villages, propagating their pernicious opinions, turning the heads, and not unfrequently corrupting the hearts, of our peasants and artisans, are a disgrace to the nation. They exhibit no marks of a wise and politic toleration, but betray evident symptoms of a scandalous indifference, a blind apathy to the pure tenets, and unadulterated doctrines, of the established church. A disposition, of late years, has appeared to prevail, savouring strongly of that false *candour* and *liberality* which have, by a modern poet, been so properly stigmatized, to break down the barrier which divides *toleration* from *encouragement*. The former is laudable, as it only tends to prevent the infliction of tyrannical restraints in the consciences of men; but the latter is neither consistent with our duty as subjects to a Protestant King, nor compatible with our principles as members of the Protestant Church. *Schism* we acknowledge to be a sin; they, then, who adopt regulations which have a direct tendency to encourage its growth, cannot be guiltless.

The meeting of clergy having thus fully stated the causes of the growth of irreligion, next proceed to specify such remedies as appear to them necessary for their removal. And, in performing this part of their duty, they display a deep sense of that Christian humility, piety, and devotion, which they are anxious to inculcate on their flocks. We regret that our confined limits prevent us from extracting the whole chapter of REMEDIES. They solemnly resolve to reform their lives, and to redouble their exertions in the strict and conscientious discharge of every duty annexed to their sacred office. Having noticed the almost universal neglect of family worship, they instruct their Committee "to examine and compare the several treatises on family devotion, and on reading the Holy Scriptures, and the several formularies of family prayer now extant, particularly those contained in the Catalogue of the Society for promoting Christian Knowledge; and either to fix upon one of the said treatises and formularies, or to make a selection out of them, with such additions and alterations as they shall think proper, before the next Easter Visitation; and that if the treatise and formulary so agreed upon by the Committee, shall be there approved, a subscription shall be then set on foot, among the Clergy only, to defray the purchase or printing of a number of copies thereof, sufficient to furnish every family in all the parishes

in this diſtrict, with two or three copies at the leaſt, of which the uſe ſhall be diligently recommended both by our private and public admonitions, and particularly inſiſted upon among our Catechumens *."

Their other reſolutions, reſpecting their own conduct and demeanour, are equally laudable, and worthy of general imitation. They propoſe ſome remedies, which do not depend on themſelves; ſuch as Legiſlative regulations for enforcing a ſtrict obſervance of the Lord's Day; Amendments of the Toleration Act, ſo as to ſecure the Church from fradulent intruſion or encroachment; a grant to members of the Church of England, enabling them to hold meetings for the purpoſe of devotion, in addition to the Church ſervice; and a ſyſtematic plan for the more regular inſtruction of the infant poor in their religious duties. Some of theſe propoſitions would of courſe require much ſerious examination and deliberation previous to their adoption. The thanks of the meeting were unanimouſly (and moſt deſervedly) voted to the Biſhop of the dioceſe. We have dwelt thus at length on this Report, from our intimate conviction of the extreme importance of the ſubject, to the general happineſs and welfare of the community; and, conſidering it in this point of view, we moſt earneſtly preſs it on the moſt ſerious attention of the whole body of our Clergy, and of every friend to the eſtabliſhed Church.

* Anxious to promote the ſucceſs of this laudable deſign, the Proprietors of the ANTI-JACOBIN REVIEW here offer the uſe of their types and preſſes (gratis) to this or any other body of Clergymen of the eſtabliſhed Church, for printing any number of Tracts for the ſame purpoſe. The only expence, in that caſe, incurred, will be for the purchaſe of paper and printer's wages. The ſaving will thus be conſiderable; and they ſhall feel the utmoſt ſatisfaction in contributing in this, or in any other way, their feeble efforts to the diffuſion of ſound principles of Religion, and to the ſupport of the Proteſtant Church.

POLITICS.

ART. XIII. *Letter addreſſed to the Hon. Charles James Fox, reſpecting an Inaccurate Aſſertion of the Annals of the French Revolution, made by him in the Debate in the Houſe of Commons, on the 3d of Feb.* 1800. By A. F. Bertrand de Moleville, with a Tranſlation, by R. C. Dallas, Eſq. 8vo. Pp. 23. Price 1s. Jordan Hookham, 1800.

THE title page ſufficiently explains the nature of this pamphlet; and one more inſtance of faithleſs quotation on the part of Mr. Fox will add nothing to the ſurprize of thoſe, who recollect his memorable quotation from *Vattel*, and who are converſant with the hiſtory of his parliamentary life. As to the tract before us, we ſhall only ſay, that it exhibits a ſhameleſs mark of rapacity in the book-

ſeller,

ſeller, in exacting a *Shilling* for what might have been eaſily compriſed in a *Threepenny* ſheet. In the firſt place, there could be no occaſion to print M. Bertrand's Letter, both in French and Engliſh; and, in the next, it would have been ſufficient to refer to the paſſage in his "Annals of the French Revolution," which here occupies nine pages; ſo that the letter, which we ſhall extract, is the only thing that is new, or of real importance, in the whole pamphlet.

"*To the Honourable Charles James Fox.*

"SIR, - - "*London, February* 5, 1800.

"IT was with pain and ſurpriſe I ſaw in a report, given in one of the public papers, of the debate in the Houſe of Commons on Monday laſt, that the work I have lately publiſhed on the French Revolution was quoted by you in ſupport of an aſſertion, as inaccurate as it is injurious to the memory of *Louis XVI.* This error, which certainly could originate only from your not having read the chapter which precedes the one you have quoted, is in the following paſſage of your ſpeech, as publiſhed in the *Morning Chronicle* of the 4th of this month:—

'It would be vain to ſet up long and ingenious reaſonings againſt the evidence of documents which are in every one's hand, and which demonſtrate, beyond all refutation, that not only the unfortunate Monarch himſelf and his confidential adviſers had entered into negociations with foreign powers, not to partition France, but to dictate by force of arms to France, and to compel them to depart from the ſyſtem which they thought neceſſary to their own internal happineſs. Are Gentlemen prepared to deny the truth of the declaration made by the Emperor at Mantua? Are Gentlemen prepared to deny the ſtory as it is related by M. Bertrand de Moleville?'

"No, Sir, I never ſaid that *Louis XVI.* had for a moment projected or even conceived the thought of a coalition of foreign powers againſt France, for the purpoſe of compelling her by the force of arms to renounce a ſyſtem of government which ſhe deemed neceſſary to her happineſs. Sooner ſhould my hand have withered on my body than I would have made it the inſtrument of ſuch an impoſture. Have the goodneſs to take the trouble of reading the 39th chapter of the Annals of the Revolution, and you will there find a very circumſtantial account of the great plan propoſed by M. de Montmorin, approved by the King, communicated to the Emperor, and adopted by his Imperial Majeſty, who diſcuſſed ſome of the articles of it at Mantua, on the 20th of May 1791, with his Royal Highneſs the Count d'Artois.

The account I have given of it begins on page 8 of the 4th volume. I ſhall content myſelf with ſtating here the following ſentence: 'M. de Montmorin, who ſecretly kept up a daily correſpondence with the Count de Mercy, was to commiſſion him, on the part of the King, to invite the Emperor to form, as ſoon as poſſible, a *feigned coalition* with the Empire, Pruſſia, Ruſſia, Spain, and the

Kings of Naples and Sardinia, to declare, but not to make actual, war againſt France.'

"It was not then a real offenſive coalition, but a feigned coalition, that was to be formed, and the object of it, was not to wage war againſt France, but *merely to make a declaration of it*; becauſe that declaration, by means of the meaſures with which it was to be accompanied, and which I have detailed in the chapter to which I have referred you*, it was hoped would prove ſufficient to overturn, without bloodſhed, the power of the Jacobins, to deliver the nation from their tyranny, to reſtore it to its legitimate rights, and, in ſhort, to effect a counter-revolution of the moſt ſalutary, and of the mildeſt, nature.

"Conſider too, Sir, I beſeech you, the period at which the plan was formed. It was not in the month of July 1789, when the National Aſſembly and the Municipality of Paris were dividing the wrecks of the royal authority which they had ſubverted; nor was it immediately after the horrid outrages that, on the 5th and 6th of October following, threatened the lives of the King and his family; but it was in the month of May 1791, that is to ſay, at the period when property, the freedom of thought, religion, and perſonal ſafety, were violated with impunity throughout the kingdom; when France, ſinking under murders and calamities of every kind, produced by the manœuvres of the Jacobin Faction, was at the point of her diſſolution.

"That, Sir, was the ſad event, the averting of which lay neareſt the heart of our too gentle Monarch, who deemed the ſacrifice of power, authority, and perſonal enjoyments nothing, could it but contribute to the happineſs of the nation. Alas! the pretended ambition imputed to the Houſe of Bourbon, which is ſtill ſpoken of from an old habit and greatly exaggerated, was unknown to the heart of *Louis XVI.* I affirm, on my honour, and will repeat it with my laſt breath, that I never obſerved in him any other ambition than that of making the French happy, and of being beloved by them.

"Such was the King whom we have loſt, and whoſe death has thrown a ſtain upon the French name, which ages of repentance and of tears cannot waſh away. Not any one, Sir, has ſpoken with more energy than yourſelf againſt the execrable monſters who, *in the name of the nation*, dared to ſpill blood ſo pure. You, as well as we, lament the fate of *that unfortunate Monarch*.—May you then, in future, when you have occaſion to mention his auguſt name, uſe your eloquence in rendering homage to his virtues, or in ſhaming the calumny that ſeeks to tarniſh them. The expreſſion of this wiſh is the moſt unequivocal proof I can give you of the diſtinguiſhed conſideration, with which I have the honour to be,

"Sir, your moſt obedient,

"And moſt humble ſervant,

"A. F. BERTRAND DE MOLEVILLE."

* The plan referred to is annexed to this letter.

We

We underſtand that Mr. Fox has ſent a very polite and ingenious anſwer to M. Bertrand, to which the latter has replied. We are acquainted with the particulars of this correſpondence, but, as it is intended for publication, we ſhall poſtpone our obſervations on it until it appears.

ART XIV. *Thoughts on Government, with a ſhort View of the comparative Political Freedom enjoyed in France, America, Britain, &c. dedicated to the Sovereign People.* By George Watſon, Eſq. 8vo. Pp, 52. Price 1s. 6d. Chapple. London. 1799.

OF *the origin of government* this writer ſeems to have but a very imperfect notion; *its origin is divine*; it is founded in the very nature of man, intended, by his Creator, for a ſocial being. But of the exiſting ſtate of ſociety, and the effects of the different conſtitutions of government, he has formed a competent and accurate idea. After a brief conſideration of the three ſimple forms of government, in theory, he rejects them all as unfavourable to the rational freedom and ſocial happineſs of man; and hence he is led to deduce the ſuperiority of a mixed or limited monarchy, combining the advantages, and correcting the evils, of the three other forms. Paſſing from theory to practice, he takes a ſhort view of the different ſyſtems of government now, or rather, *lately*, exiſting in Europe; and, for the ſame reaſon, decides in favour of Great Britain. He ſeems perfectly to comprehend the defective parts of the American conſtitution, and his remarks on that ſubject, with the advice by which they are accompanied, are well worthy the attention of the inhabitants of the United States.

His ideas reſpecting popular influence are perfectly juſt. He condemns all viſionary projects for reforming our ſyſtem of Parliamentary repreſentation, but expreſſes a laudable anxiety for checking the alarming progreſs of bribery at elections. On this ſubject we fully concur with him; and the ſcheme which he ſuggeſts of giving votes by ballot might, we think, be eaſily rendered practicable, and would have the double effect of repreſſing bribery, and controuling the exertion of undue influence. One other reform (if it may be ſo called) has long appeared to us to be indiſpenſably neceſſary, though not one of our moſt ſtrenuous advocates for Parliamentary reform has ever dared to propoſe it—we mean a ſtrict execution of the law reſpecting the requiſite *qualification* of a member, which is conſtantly evaded.

Theſe "Thoughts" diſplay much good ſenſe, and are evidently the production of a well-regulated mind. Some few inaccuracies of language occur. The author ſometimes gives a verb ſingular to two nominative caſes, which always require a verb plural; Ex. Gr. "Such *was* (were) the avarice, inſolence, *and* abſurd power of her citizens," &c. (P. 33.) "The beauty *and* order of the Britiſh conſtitution *has* (have) long been," &c. (P. 40.) At other times, he gives

gives a verb plural to a nominative caſe ſingular. "The *ariſtocracy* oppreſſed the people *they were* (which it was) intended to protect." (p. 9.) "Now *either* of theſe motives *are* (is) ſufficiently ſtrong." &c. (p. 47.)

ART. XV. *Obſervations on the Union, Orange Aſſociations, and other Subjects of Domeſtic Policy; with Reflections on the late Events on the Continent.* By George Moore, Eſq. (of Lincoln's Inn) Barriſter at Law. 8vo. Pp. 80. Price 2s. Dublin, printed, reprinted for Debrett, 1800.

MR. MOORE infers, from the wretched ſtate of the great maſs of the people of Ireland, which he aſcribes to the exiſtence of what he terms a party-government, that is, a government in which there is nothing in common between the governors and governed, the neceſſity of ſuch a change as an Union alone could produce. Whether he be accurate in his ſtatement of the cauſe to which he imputes the miſeries of Ireland, we pretend not to decide; but the temper, the ſpirit, the ſtyle, and the matter of the publication, are ſuch as ſtrongly recommend it to general attention, while they diſplay unequivocal marks of a highly-cultivated mind, and a moſt benevolent heart. The author's retractation of the erroneous opinions which he had adopted at an early period of the French Revolution, exhibits his candour and his fortitude in a moſt favourable point of view. But there is a kind of implied cenſure on thoſe who always entertained the *ſame* opinion reſpecting that momentous event, to the juſtice of which we cannot poſſibly accede. *Fixed principles*, far from ſubjecting the mind that entertains them to reproach, give it an indiſputable claim to honourable diſtinction. Such principles are generally the reſult of deliberate conviction; and, in forming them, a man ought invariably to obſerve the poetical rule——

Slow to decide—but once decided, ſure.

Some of the reflections on the Iriſh proteſtants, too, ſeem to us to require re-conſideration. Theſe, however, are trifling blemiſhes, which rather ſerve as foils that enhance the beauties, than as ſpecks that diminiſh the value, of the piece.

CHEMISTRY.

ART. XVI. *Critical Examination of the Firſt Part of Lavoiſier's Elements of Chemiſtry.* 8vo. Pp. 40. Wright. London. 1797.

LAVOISIER was undoubtedly the author of the new theory of chemiſtry, and his writings had no ſmall influence in promoting its ſucceſs. Hence the uncommon degree of attention which they excited; and hence alſo the extravagant praiſes which were beſtowed on them by one party, and the virulence with which they were attacked by another. Happily the rancour of party in chemiſtry,

miſtry has now, in a great meaſure, ſubſided: the writings of Lavoiſier have been at laſt examined with impartiality; their uncommon merit has been univerſally acknowledged; while at the ſame time it has been perceived, that, like all other human productions, they are not without defects.

The writer of the pamphlet before us has confined his remarks to the firſt part of the *Elements of Chemiſtry*, one of the lateſt productions of Lavoiſier, and written, profeſſedly, in order to illuſtrate the new chemical nomenclature. Whatever our opinion may be with reſpect to the propriety of ſome of his remarks, we think the author deſerves credit for the candour with which they appear to have been made. At the ſame time it muſt be acknowledged that the greater part of his animadverſions had been previouſly publiſhed by others, and that the moſt important of them had, as long ago as the year 1788, been pointedly anſwered by *Morveau*. Now to re-publiſh objections, without taking any notice of the anſwers which theſe objections have received, is, to give it no worſe name, a very uſeleſs undertaking. We could excuſe it in a *deiſt* or an *atheiſt*; becauſe he has no other alternative, becauſe it is neceſſary for him to be really or affectedly ignorant, and becauſe his admirers in general are willing to be duped. But the ſame excuſes will not vindicate ſuch conduct in a chemiſt.

The criticiſms of our author may be divided into two claſſes; namely, his animadverſions on the new nomenclature, and his remarks upon certain theoretical opinions of Lavoiſier. As he follows the French chemiſt cloſely through the ſeries of his chapters, theſe two claſſes are neceſſarily intermixed. We ſhall, nevertheleſs, take the liberty to conſider them ſeparately.

He cenſures the French chemiſts for having introduced into the chemical nomenclature the *new* terms *oxygen, hydrogen, azot, caloric*; for retaining in it the *old* terms *alkohol, alkali, alloy, amalgam!* and for allowing the nomenclature to conſiſt of terms borrowed from different languages.

"Greek, Latin, Arabic, French, German, and even Engliſh derivatives mix in the motley dialect of chemiſtry; and I believe the ſtudent of almoſt every nation, will find a word in it borrowed from, or belonging to, the language, in which he ſpeaks. In the union of phoſphorus, ſulphur, and carbon, with the metals and the alkalies, the reſulting compounds are called phoſphorets, ſulphurets, and carburets. In the Moſaic work of the New Nomenclature, theſe terms can ſcarcely be objected to."

Our author's animadverſions on each of the new words introduced into the chemical nomenclature nearly coincide. It will be ſufficient, therefore, to examine what he objects to one of theſe words; and we ſhall make choice of *oxygen*, becauſe it is the firſt word which occurs.

"The word Oxygen, M. Lavoiſier tells us, is compoſed of two Greek words ὀξυς and γινομαι, becauſe, ſays he, one of the moſt general

neral properties of this baſe is to form acids. But when M. Lavoiſier and his colleagues made up this compound Franco-Græciſm, did they carefully examine the ſenſe, which it properly conveys. If the word oxygen ſhould at firſt ſtrike every Greek ſcholar in a ſenſe very oppoſite to that which they aſſign to it, no great praiſe can be given to their accuracy as Nomenclators. They underſtand by oxygen that which generates an acid; but the Greek ſcholar, who is ignorant of chemiſtry, will certainly render it, that which is generated by an acid."

He obſerves alſo, that the acidifying power of oxygen, from which the name is confeſſedly derived, is not its moſt important property; and even expreſſes a doubt whether it poſſeſſes that property at all.

The authors of the new chemical nomenclature ſeem to have had two objects in view: 1. To render the language of the ſcience leſs ambiguous, by impoſing a *proper* name upon every ſubſtance, and by defining that name with accuracy: 2. To render the acquiſition of chemiſtry more eaſy; which they accompliſhed by ſyſtematizing the language and beſtowing ſimilar names on ſimilar ſubſtances. For inſtance, it was no eaſy matter for a beginner to remember the ingredients of which *vitriolated tartar* and *Glauber's ſalts* are compoſed; but if every neutral ſalt, which contains ſulphuric acid, be called a *ſulphat*; and if every ſulphat be uniformly diſtinguiſhed by adding to the generis term the name of the baſis of the ſalt, every perſon muſt know at once that *ſulphat of pot-aſs* and *ſulphat of ſoda* are compoſed, the one of ſulphuric acid and potaſs, the other of ſulphuric acid and ſoda.

Before impoſing a name upon any body the authors of the New Nomenclature naturally conſidered whether the name, by which it was already known, was liable to any objections; and if it was not they very properly retained it. This, by the bye, is a ſufficient reaſon for retaining the words *akohol, alkali,* &c. objected to by our author. For, if theſe words were ſufficiently expreſſive, if they were liable to no ambiguity, if they were already generally underſtood, as was actually the caſe, it would have been a ſtrange reaſon, indeed, if they had told us that they rejected them, merely becauſe they had been impoſed by the Arabians.

Before the formation of the New Nomenclature, the ſubſtance, at preſent, called *oxygen*, was known by the names *dephlogiſticated air, empyreal air, vital air, oxygen*. The firſt name had been impoſed by Dr. *Prieſtley*, the ſecond by Mr. *Scheele*, the third by *Condorcet*, and the fourth by *Lavoiſier*. The firſt three names were evidently improper, becauſe they could only be applied to oxygen when in the ſtate of gas, and becauſe they were incapable of entering into compounds, and therefore could not be employed in a ſyſtematic nomenclature. But theſe objections did not apply to the fourth name, and therefore they certainly acted right in adopting it.

For our author's remark about the ambiguity of the term we do not think that there is any foundation. The French chemiſts uſe the word merely as the *name* of a peculiar ſubſtance, and as they

they define accurately what they mean by it, the term can never occaſion ambiguity whatever its etymology implies. They never intended that the nature of oxygen ſhould be learned from the etymology of its name, becauſe the thing is impoſſible. The Greek ſcholar, who is ignorant of chemiſtry, will obtain preciſely the ſame quantity of knowledge about the nature of oxygen, whether he renders it *generated by an acid*, *or generating an acid*, that is to ſay, no knowledge at all. For if he be ignorant of chemiſtry, he muſt of courſe be ignorant alſo of the nature of acids. It is not by etymology, but by the ſtudy of ſubſtances themſelves, that we are to learn the real meaning of appellatives? Did ever any etymologiſt ſuppoſe that Horace, becauſe he was called Flaccus, had long flap ears like a dog, or that Diogenes Laertius was really the ſon of Jupiter? Or does the word *cabal* convey to an etymological mind, nothing but the initial letters of the words Clifford, Aſhley, Buckingham, Arlington, Lauderdale?

It will be aſked then, why apply to the ſubſtance *oxygen*, a name which has any previous meaning? There is a natural propenſity in the human mind to do this; and it is a uſeful propenſity: for if the name of a ſubſtance bring to mind any important quality of the ſubſtance which it repreſents, both the quality and the name will be more eaſily remembered. Now that oxygen has the property of rendering many bodies acid cannot be diſputed; and this is to the chemiſt a very important property; becauſe acids are the moſt important inſtruments in chemiſtry; and becauſe the formation of acids conſtitutes ſome of the moſt important proceſſes in the ſcience. But it was never ſuppoſed that oxygen poſſeſſed the property of rendering *all* ſubſtances acid; and even one of the authors of the New Chemical Nomenclature, Mr. *Berthollet*, continues ſtill to believe that *all* acids are not owing to the combination of oxygen, but that ſome muriatic acid, for example, do not contain an atom of that ſubſtance. And this opinion *may* be true, and yet one of the moſt important properties of oxygen may be the converſion of ſubſtances into acids. Becauſe we know, for certain, that it produces this change when combined with ſulphur, azot, phoſphorus, carbon, arſenic, and many other bodies.

If it be true that the word *oxygen* does not imply *producer of acids*, etymologiſts have undoutedly a right to cenſure Lavoiſier for his ignorance of Greek. But the authors of the New Nomenclature are not to be blamed for adopting a word already formed to their hand, and which was exactly ſuited to their purpoſe. We do not ſee, however, how it can be demonſtrated that *oxygen*, according to etymology, muſt ſignify *produced from an acid*. Had the word been *oxegen*, the objection would have been well founded; but oxygen, twiſt it as you pleaſe, can ſcarcely admit of ſuch a meaning.

But allowing the objections of our author, and of all the other animadvertors on the chemical nomenclature to be well founded, they are of little or no importance. Is it not proper that words, borrowed from the ancient languages, ſhould be modified in their terminations

terminations according to the genius of the modern languages into which they are adopted? Is it not proper that every new word introduced into language ſhould differ ſo far in ſound from thoſe already in uſe, that there will be no danger of miſtaking one word for another? And would this have been the caſe if the term *oxygen* had been choſen in order to gratify etymologiſts? If the French Nomenclature be compared with any of the others, which have been propoſed, its ſuperiority will appear in a very conſpicuous point of view; and if we take into conſideration the clearneſs which it has introduced into the ſcience, the facility which it has given to the learner, and the futility of the objections which its antagoniſts have been able to produce, we ſhall be ſtill more convinced of its value and perfection.

With reſpect to the animadverſions of our author on the opinions of Lavoiſier, the moſt important are thoſe made upon the firſt, ninth, and twelfth chapters of the work of the French chemiſt; all of which relate to *caloric*, the moſt intricate and difficult ſubject in chemiſtry.

"Is not Mr. Lavoiſier," ſays he, in his remarks on the firſt Chapter, 'guilty of ſome degree of contradiction, when after having ſtated, 'that we have a right to conclude, that the particles of caloric mutually *repel* each other;' he aſſerts in the next paragraph, 'that the particles of caloric have a ſtronger mutual *attraction* than thoſe of any other ſubſtance?"—Not in the leaſt.

Mr. Lavoiſier, in his firſt Chapter, endeavours to explain the fact that *bodies by being heated are increaſed in bulk*. This, in his opinion, is owing to the interpoſition of caloric between their particles. He attempts alſo to explain how the particles of caloric produce this effect. Two hypotheſes, he tells us, may be formed, either of which will account for the phenomenon, and he leaves it to the reader to adopt whichſoever of the two he pleaſes. The firſt hypotheſis is, that the particles of caloric *repel* each other; the ſecond, that they have a ſtrong *attraction* for each other. He does not ſuppoſe that caloric poſſeſſes *both* theſe qualities at once, but he does not undertake to decide which of the two is the real cauſe of that increaſe of bulk which we perceive in heated bodies.

Although we have thus vindicated Lavoiſier from the charge of inconſiſtency, we do not mean to defend the opinions which he ſeems to have entertained concerning the properties of caloric. He ſeems to have ſuppoſed that many bodies contain caloric between their particles merely becauſe they are immerſed in an ocean of caloric. Now if this were the caſe, the ſpecific caloric of bodies would be inverſely as their denſity, which ſcarcely holds in a ſingle inſtance. Nor is his explanation of evaporation to be compared with the ſimple and luminous theory of Dr. Black.

In his ninth Chapter, Mr. Lavoiſier treats of the quantity of caloric evolved by different bodies during combuſtion, which he meaſured

ſured by the quantity of ice melted by that caloric. Our author ſtarts ſeveral objections to this method.

"Is it certainly known," ſays he, 'that during the whole proceſs, which commonly laſts four and twenty hours, the ice in the middle cavity receives no caloric but from the ſubſtance in the interior cavity? Is it certain, that none of the caloric, received by the ice in the middle cavity, eſcapes to that contained in the exterior cavity? Is it ſufficiently known that ice, in great quantities, does not immediately melt at temperatures above 32° of Farenheit? Can the operator then aſſure himſelf, becauſe his ice in the exterior cavity is not melted, that it has received no caloric from the interior ſtratum of ice during the time of its melting?"

He would have been able to obviate moſt of theſe objections, had he conſidered the experiments of Dr. Black upon ice. But the late Mr. Wedgewood made an objection to the method of Lavoiſier, which is not ſo eaſily obviated. He found that the ice after being melted frequently froze again. If this be the caſe, the method is of no uſe whatever. Perhaps, in the experiments of Lavoiſier and La Place, the ſecond freezing was prevented by the equability of the heat, which was not the caſe in the experiments of Wedgewood.

Our author's objection to the conſequences deduced by Lavoiſier from his experiments is certainly juſt. "Are we ſure (ſays he) that all the caloric is really ſet free?" We never can be ſure of this, becauſe we do not know the quantity of caloric which enters into the new compound. The *ſtate* of a body is no proof whatever of the quantity of caloric which it contains, becauſe that depends upon a variety of circumſtances. For inſtance, we know that nitric acid contains almoſt as much caloric as oxygen gas; yet the one is at leaſt a thouſand times denſer than the other. We can conceive combuſtion (if ſuch a proceſs could be called *combuſtion*) to take place without the evolution of any heat whatever: and, in fact, this ſeems to be the caſe during the combuſtion of azotic gas. Nay, we can conceive combuſtion (we uſe the term merely for want of a better) to generate cold inſtead of heat. And this muſt be the caſe, if there exiſts any compound of oxygen with a baſe, into the compoſition of which more caloric enters, than is contained in the oxygen gas, and of the baſe conſumed during their combination. The conſequences, therefore, drawn by Mr. Lavoiſier, do not follow from his premiſes; and the ſame obſervation applies to the note of Mr. Ker, the tranſlator, quoted by our author.

In his remarks on the 12th chapter, our author cenſures Lavoiſier for ſpeaking of the *combinations* of caloric, before he had determined whether caloric be a body or not. Lavoiſier has certainly not expreſſed himſelf explicitly enough to remove, altogether, the ground for this cenſure. We know, however, from his other works, and even from his *Elements of Chemiſtry*, that he was decidedly of opinion that caloric is a ſubſtance. We may conclude,

conclude, therefore, that his obſervations, in the firſt chapter, imply nothing more, than that the term *caloric* might ſtill be uſed with propriety, even if the *cauſe of heat* were not a ſubſtance.

"If caloric is to be conſidered (continues our author) as the repulſive cauſe, how can it have an affinity with any thing? How can it both attract and repel at the ſame time--have an affinity for oxygen or hydrogen, and yet act as the great repulſive principle in nature?"

We are too dull to ſee the force of this objection. Why may not the particles of a body repel each other, and yet be attracted by other bodies which they do not repel? Two bodies, whoſe electricity is the ſame, whether poſitive or negative, repel each other, but they attract other bodies, whoſe electricity is different. The north pole of a magnet repels the north pole of another magnet, but it attracts its ſouth pole. Nay, what is more, the attraction between caloric and certain bodies was long ago demonſtrated by Dr. Black, and, in our opinion, at leaſt, it affords the only key for explaining the otherwiſe unaccountable phenomena of heat.

But it would ſerve no uſeful purpoſe to follow our author in this manner through the whole of his performance, eſpecially as moſt of his other animadverſions are of no great conſequence. We ſhall therefore conclude with two remarks. The firſt is, that our author ſometimes hazards very extraordinary aſſertions: for, inſtance, in page 27 he ſays, "We know very well that plants inſpire azot." Where did he acquire this knowledge, of which he is ſo very certain?

Our ſecond remark is, that he tacitly gives Mr. Lavoiſier credit for ſeveral diſcoveries which do not belong to him. The analyſis of the atmoſphere belongs to *Scheele* and the decompoſition of water to *Cavendiſh*; and are Scheele, Cavendiſh, and Berthollet to be overlooked, when we ſpeak of the chemiſts who diſcovered the compound baſes of acids?

POETRY.

ART. XVII. *The Influence of Local Attachment with reſpect to Home. A Poem in Seven Books: A new Edition, with large Additions: And Odes, with other Poems.* In Two Volumes, by Mr. Polwhele, 8vo. boards. Price 8s. Johnſon, Cadell and Davis, 1798.

THE *analyſis* of the Influence of Local Attachment, as prefixed to this improved edition, would convey a complete idea of the nature of this intereſting Poem; but unfortunately we are precluded, by its length, from the pleaſure of laying it before our readers. We muſt content ourſelves, therefore, with obſerving, that Mr. POLWHELE has conſidered his ſubject in every poſ-

ſible point of view. The whole picture diſplays, in the deſign, the mind of a philoſopher; in the execution, the genius of a poet. The contemplation of ſuch a ſubject calls forth the beſt feelings of our nature, which are, indeed, eſſentially connected with this ſpecies of attachment. The heart that acknowledges not its ſway muſt be deſtitute of thoſe energies which mark the beſt of men, in public and private life; muſt be callous to thoſe pleaſures which conſtitute the pureſt enjoyments of this ſublunary ſcene; and muſt be inacceſſible to thoſe ſentiments which at once humanize and exalt the mind.

We have frequently had occaſion to conſider this reſpectable writer, in the various capacities of poet, hiſtorian, divine, claſſical ſcholar, and adept in polite literature; and have been truly ſurprized at the various excellencies which he has diſplayed in each of them. With a rich fancy, and a highly cultivated mind, he unites the advantages which learning ſupplies, and the ſtill more important benefits which flow from ſolidity of judgment, and the poſſeſſion of ſound principles, religious and political. The Poem before us, we regard as one of his beſt performances, and it exhibits ample proofs of the different qualifications which we have deſcribed.—If its ſucceſs ſhould bear any proportion to its merits, this new edition will certainly not be the laſt. Having thus delivered our unbiaſſed opinion, we ſhall add one excerpt from the Poem itſelf.

" Where rich Devonia boaſts her greener hills,
And cliffs that redden o'er the billowy ſwell,
And vallies water'd by a thouſand rills,
While vainly flames pale Sirius, could I tell
The homely bleſſings that endear the dell;
Such as attach'd a ſimple peaſant, frore
With age, whoſe features I remember well,
Bending with fragrant pipe on lime-aſht floor
To crackling aſhen blaze, and full of abbey-lore.

" Lo! he could trace on Buckfaſt's ſacred ground,
While his low chimney from an ivied nook
Curl'd its grey cloud, the abbey's hoary bound,
And point where once, ere fate the chapel ſhook,
Each father op'd the braſs-emboſſed book;
Or note the cellar's ſpace—to ſhew how vain
All monkiſh joys; where now the paſſing crook
Fills, widely-branching, the wet ſhadow'd lane
And rough-gambadoed ſquires the genial ſpot profane.

" Oft from this ruin, thro' the narrow dale,
He hears the ſtruggling boughs to Eurus craſh,
Where, o'er the tuftings of the low ſweet gale,
From broken crags above, the light-leav'd aſh
Streams pendulous, and torrents as they waſh
Its whitening roots, foam round with fretful ſearch,
Or ſparkles from the deep-bas'd granite daſh;
Whilſt the pale purple of the ſpiral birch
Skirting the diſtant view, half-hides the ſteepled church.

Happy old man! tho' ſtranger to the town
  Whence, duly ſolemn, the ſlow curfew toll'd,
Yet, from his ſhelter'd combe and upland down,
  He wiſely read the ſeaſons as they roll'd;
  Whether his hazel-hedges 'gan unfold
The firſt ſweet promiſe of the purple year,
  Or his green ſummer meads were ſprent with gold,
Or autumn choak'd with elmy foliage ſear
His brook, or drop'd the eaves to winter's breath auſtere.

Nor idly on his cot the ſunbeams fall
  Within the circle of each little day;
While thro' the lattice, chequering his white wall,
He ſees the hours in dancing radiance play;
  And by the morn's firſt trembling luſtre grey
Rouſes the ſnoring ploughboy to his taſk;
  And loves, as the deep ſhadow marks noonday,
With legendary looks that audience aſk,
On ſmoothworn oaken bench, in ſunny beam to baſk.

Here, as his thin locks glitter to the ſun,
  See, juſt eſcap'd the hollies of his fence,
A rill beſide his feet o'er pebbles run,
  To ſoothe with gurgling ſound the drowſy ſenſe,
And coolneſs to the fervid air diſpenſe
Where gleam beneath the caſement his trim hives:
  Nor need the humming labourers wander hence,
To waſte on diſtant flowers their little lives;
Here ſpreads pale roſemarine, and there the thyme bank thrives.

Oft would he cry: "That walnut waving wild,
  "My grandſire planted by the torrent's foam:
"I graſp'd its feeble ſtem when yet a child:
  "It quiver'd, as he heap'd the glowing loam.
"E'en from my grandſire's days, averſe to roam,
  "Here have I turn'd, each year, yon ſloping ground;
  "And met the jocund hinds at harveſt-home;
"And bade on the heap'd floor the flail reſound,
"And preſs'd my orchard fruit within the reeking pound."

Tho' now he droop with age, his friendly ſtaff
  Aids him to climb yon hillock, and inhale
The breeze of health, and, freſh-returning, quaff
  Still whole at heart, his cup of ſpiced ale,
  And on his wholeſome ſalads ſtill regale;
When as his children's children round him liſp,
  Their fancies he delights with many a tale
Of Mab the faery, or of Will-o-wiſp,
Or fills their liquoriſh mouths with racy pippins criſp.

Meantime, in many a tutor'd boſom lives
  The local flame, to generous nature true;
And oft to thoſe who boaſt their lineage, gives
  A knightly color, a romantic hue;
When yet, where firſt the breath of life they drew,

Manerial

Manerial lords in ſcutcheon'd ſtate reſide,
And, as a tribute to their fathers due,
Maintain, with old hereditary pride,
The ceremonial pomp that faſhion's ſons deride.

Behold, where, colouring the grey ſkirts of night,
The orient bluſh on ſhaggy Cromla glows,
Till, eaſt away, the blue waves roll in light,
And, melting to the ſun, the miſts diſcloſe
Each verdant oak that cloaths the hill of roes;
The highland chieftain hails the merry morn:
And up the branchy woods as blithe he goes,
Thro' paths wide-opening, by his fathers worn,
To its old echo winds the long-tranſmitted horn.

Oft he purſues the wild deer's rapid bound,
And fearleſs plunges in the mountain ſtream,
His grey dogs to his bowſtring panting round;
Or ſcales the ſummits of the cliffs that gleam
O'er the green iſles, and liſts the ſea-fowl's ſcream;
Or pours his nectar, 'mid the feaſt of ſhells,
Weaving of other days the trancing dream;
While, as the wonders of the chace he tells
To each high-boſom'd maid, his heart with triumph ſwells.

What tho' in wrath the forked lightnings break
Upon the horrors of the midnight waſte;
Tho' from the chambers of the thunder ſhriek
The gloomy ſpirit: what tho' pale hath paſt
Amid the long chill pauſes of the blaſt,
Slow-moving, the prophetic pomp of death;
And to the wan cold moon that, half-o'ercaſt,
Emerg'd a heap of billowy clouds beneath,
Trembled in ſhadowy glare, then vaniſh'd from the heath?

What tho', where once the helmed battle rang,
Melodious bards ſhall hymn no more the brave;
Tho' no proud chief ſhall hear the trumpet's clang
Car-borne, but on his long-forgotten grave
The bearded thiſtle ſhake, the rank graſs wave;
Tho' many a caſtle's ſinking turrets, lone
Amid the dale, no hand eſſay to ſave,
Where looks the fox, as the low breezes moan,
Thro' the dim broken arch with hoary moſs o'ergrown?

Yet ſhall the laird, as ſovereign of his clan,
Still love to viſit his paternal vale;
Still trace the ſpot, where ſtreams of carnage ran,
And muſe on each traditionary tale,
Where rows of penſile armour never fail
To wake the paſt—the targe, o'ergrown with ruſt,
The dinted ſhield, the wide-disjointed mail,
And many a dirk that bloody ſcales encruſt,
Which tell of battling chiefs, and call them from the duſt.

" Such are the feelings ſcorn'd by thoſe, who ſhift
Their place, unceaſing—diſſipation's ſpawn
That float upon the world's broad ſtream adrift!
See the light heir, far off by faſhion drawn,
Without a ſigh forſake the pathleſs lawn,
The dome devoted once to frolic glee:
No ſweet ſenſations o'er his boſom dawn,
Tho' groves that wav'd in ancient days he ſee—
No charm can he perceive in time-worn tower or tree.

" Yet the gay youth, who glitters thro' the crowd,
When droops by pain aſſail'd his throbbing head;
Yet all the rich, the pamper'd, and the proud
When death's terrific ſhadows round them ſpread,
Shall hail that home ſo long from memory fled!
Yet, when the faſhions ſhall no more exalt
The buoyant heart with dreams by folly bred,
Nor pleaſure with her harlot ſmile aſſault;
Its laſt fond ſigh ſhall ſeek the ſtill paternal vault.

" Low on his pillow fortune's minion lies:
Home, once again, a moment, ſoothes his breaſt.
' O bear me to my caſtled park (he cries),
Bear but theſe relics where my fathers reſt!'
While, as the ideal hearſe, with trappings dreſt,
O'er many a mile in ſlow proceſſion glooms;
Amidſt the emblazon'd arms, the mottoed creſt,
Each little earth-born vanity aſſumes
A trembling ſeat, or courts the long, long nodding plumes!"

The other Poems are of lighter moment. To the whole, are added copious Annotations. From one note it appears, that " all the critiques which have come to the author's knowledge contain the moſt decided approbation of " the Influence of Local Attachment," as it was at firſt printed. We ſhall only add, that in its preſent enlarged ſtate, the improvements of the Poem have alſo been duly appreciated by the Critics of this country.

ART. XVIII. *Grove Hill, a Deſcriptive Poem; with an Ode to Mithra.* By the Author of Indian Antiquities, 4to. p. 76. Price 1l. 1s. Arch. London, 1799.

FROM the muſe of Mr. Maurice, we look for productions of more than ordinary merit; and to the faſtidiouſneſs generated by our opinion of the bard, may, perhaps, be aſcribed the diſappointment which we have experienced in the peruſal of his Poem. The very nature of his ſubject, indeed, is unfavourable to the free exerciſe of his talents. The *neceſſity of panegyric* impoſes trammels on the mind, and reſtrains the flights of genius.

The mode in which the ſubject is divided gives it a ſtiffneſs and formality highly diſpleaſing; and there is, moreover, a ſameneſs in the deſcriptive parts, which are rendered tireſome by repetition.

But,

But, even under theſe diſadvantages, Mr. Maurice has produced ſome paſſages not unworthy of himſelf. One of theſe we ſhall extract, premiſing, however, that it is not in our bard's *beſt* manner.

THE ARBUSTRUM,

AND CUPID SLEEPING.

" Nor need the exploring eye at diſtance roll
For beauties to tranſport the admiring ſoul,
Since all that can the raptured ſenſe beguile,
Where blooming nature wears her ſofteſt ſmile;
All that in verdure, water, woods, can charm,
While genius can inſtruct, or fancy warm;
All that can ſoothe the taſte, or feaſt the ſight,
Court us at home, and in theſe glades unite.
Gay open lawns, and dark ſequeſtered bowers
The richeſt rareſt plants, the ſweeteſt flowers,
Aſſembled here in bright profuſion meet,
Wave o'er our heads, or bloom beneath our feet.
But chief in yon Arbuſtrum's winding ſhade
Have taſte and fancy their full powers diſplayed;
Where every lovlier ſhrub that decks the vale,
Each ſcented bloſſom that perfumes the gale;
All thoſe more beauteous trees whoſe towering height,
And branching foliage, the charmed eye delight;
Or, when bright Sirius in too fierce a flood
Of glory beams, and fires the fevered blood,
Whoſe cooling fruits the burning thirſt aſſuage,
And check that fever's dire deſtructive rage;
All here arranged in beauteous order grow,
Diffuſing health and fragrance as they blow.
Nor are there wanting to this lovely grove,
Where ſcience and the muſe delighted rove,
The rural cot, the grotto's cooling ſhade,
The murmuring fountain, and the deep caſcade;
The bath ſalubrious, in whoſe bracing wave
Their beauteons limbs exulting naiads lave;
Cellars with wines of choiceſt vintage ſtored;
A kind good miſtreſs, and a bounteous lord.

" Deep in the windings of yon ſecret glade,
Where the thick coppice forms a darker ſhade,
With arrows blunted and extinguiſhed fires,
Innoxious ſleeps the god of ſoft deſires.
Too well I know, too oft have felt his power,
Nor dare I viſit that enchanted bower,
Leſt, by ſome magic he from ſlumber ſtart,
His lamp rekindle, and new-point his dart.
Take thy repoſe, ſweet tyrant, ſovereign love,
For me, eternal may thy ſlumbers prove."

The cloſing *wiſh* is moſt *unpoetical* indeed!

In the "Ode to Mithra," where his muſe is unſhackled, we have bolder flights of genius; and the talents of the bard are diſplayed to greater advantage.

The Poem is *printed* in a very ſuperior ſtyle by *Benſley*, who bids fair to rival *Didot*. The wood-cuts with which it is embelliſhed, are by *Anderſon*, and they exhibit an admirable ſpecimen of the art. But why engrave on wood, when engravings on copper are ſo infinitely ſuperior? It ſeems to us as abſurd, as it would be to print a book with a black-letter type, merely to ſhew the ſkill of the letter-founder.

ART. XIX. *Affectation*; *or, the Cloſe of the Eighteenth Century: A Satire, in Dialogue.* By Gratiano Park. Part the firſt, 4to. PP. 19. 1s. Lee. Hatchard. London. 1799.

IF the Bard mean to extend his view over the whole field of *Affectation*, his picture will require a much larger canvaſs than the *pattern* which he has here laid before the public. The ſubject of this *firſt part* is thus explained in the General Introduction.

"NICIAS *exhorts his Friend*, HORTENSIUS, *to ſatirize the Follies of the Age—Affectation the prevailing Characteriſtic of the Time—Literature—The Drama—Severe Criticiſm on Britiſh Writers—Encouragement of German Plays—Principles inculcated by them—*KOTZEBUE—SHERIDAN'S *Pizarro—Miniſter's and Manager's Opinions the ſame—*HORTENSIUS *turns the Diſcourſe to the State of Europe—Mirth of Britiſh Parliaments—France—Its Affectations—and Miſconduct—Character of the French Nation—Cauſes of the Decay of Liberty.*"

The ſpirit of the Satire is highly commendable; and though the poetry cannot be juſtly ranked in the firſt claſs, it ſtands high in the ſecond. But *example* is better than *opinion*. Our readers may be enabled, by the following extract, to judge for themſelves.—

NICIAS.

"Lo! Brinſley, of the ſtage forgetful long,
Now turns imperial KOTZEBUE* to ſong!
With lacker, leather, trumpet, muſket, gun,
Altar and phoſphor, lion and full ſun;
Lumb'ring he loads the dull inertive maſs,
Nor brightens into gold the ſterling *braſs*†:
Incongruous ſcenes, ſhow, ſong, and ſtorm proceed,
Men roar, and women rant, and chieftains bleed:
A baſe deſerter from his country's ſide
Reforms man's rudeneſs, and is Nature's pride;
A hero, whom his monarch's ſafety arms,

---

* "Baron KOTZEBUE is manager of the Imperial Theatre at Vienna."

† "An alluſion to a vulgar well-known proverb."

Yet

Yet guided only by a woman's charms,
Pines, droops, *furrenders*, if his miſtreſs ſcold;
Tho' brave, defenceleſs; and, tho' raging, cold;
A harlot, fierce, intolerant, and vain,
Pours from her ſtormy breaſt mild Virtue's ſtrain;
You'd ſwear, her truths ſo moral ſo divine,
'Tis David's ſon, or elſe ſome concubine,
Has ſtol'n his proverbs, and gives line for line."

HORTENSIUS.

"Yet *Honour*'s offspring all. The angry wh—e,
Who lifts the dagger where ſhe lov'd before;
The recreant, who forſwears his kindred race,
And fights to bring his country to diſgrace;
The chief, who yields his valour, ſtation, life,
Becauſe he muſt obey another's wife:
All,—all, are bright examples, rare, and high,
And wond'rous as *the Bard*'s new loyalty!
Juſtly for theſe ſhall JORDAN quench her fire,
From humour's blaze, and Nature's grace retire;
And, wont to bid exalted ſorrows flow,
SIDDONS and KEMBLE grace a puppet-ſhow;
While hurrying prompters ſhift the rapid ſcene,
And muſic kindly fills each gap between,
To give with luſtre to a wond'ring age,
This EPICENE PRODUCTION OF THE STAGE:
What! yet no int'reſt! yet no falling tear!
Go, cries the wit, add quick a fun'ral bier,
And tell our Roſcius, e'er he go to bed,
He muſt diſplay how well *he acts the dead*"*.

NICIAS.

"Here then you own great Affectation's ſway:
Elſe why this irony that points your lay?"

HORTENSIUS.

"True, here, to catch the moment's fleeting tide,
Our CONGREVE turns from Nature's paths aſide;
Yet gentle Pity ſhall the Bard attend,
Who thus, by galling want compell'd to bend,
Stoops from the tow'ring ſplendour of his fame,
Upholds a ſhade, and proſtitutes his name."

* "The popular frenzy did not ſuffer Mr. S——— to perceive, how degrading a taſk was here impoſed on the moſt admired actor of our theatre."

† "It is ſaid that Mr. S——— being determined to atone for his long arrear of loyalty, not only carried two candles himſelf on this occaſion, but obliged each of his fellow proprietors to carry two candles likewiſe before his Majeſty."

NICIAS.

" Pity! you wander wide: night after night
The thronging croud feels raptures of delight;
His former *ſelf* forgot, in this alone
The drama's maſter, and it's pride they own;
Find all ſo charming, all ſo vaſtly fine,
Speeches that wait applauſe at ev'ry line;
And, happy art! will fit as nicely true
To native Britain as to ſtrange Peru.
Pity! miſtaken man! his end's attain'd,
The R——l ſmile, the R——l preſence gain'd:
With loyal ſhouts the roof of Drury rings,
And ſix* tall candles light the beſt of k—gs."

HORTENSIUS.

" P—tt and D—nd—s with laughter view'd the play,"

NICIAS.

" Dick ſhar'd the joke, and laugh'd as much as they."

MISCELLANIES.

ART. XX. *The Poor Man's Moraliſt; conſiſting of Proverbs and Moral Sayings.* By Dr. Townſon. Fourth Edition. 18mo. PP. 38. One Guinea per hundred. Swinney and Hawkins, Birmingham. 1799.

THE utility of ſuch a production as this is ſo obvious, that it only remains for us to ſay, that the book contains nothing but what tends to promote the laudable object of its author, ſtrenuouſly to recommend it as highly deſerving of public attention, and to extract the Introduction which is ſufficiently explanatory of its nature and deſign.

" Whoever, I think, conſiders the complicated duties of ſocial life, muſt ſincerely lament that ſo many are brought up without being inſtructed in the duties required of them; and muſt regret that they are not guarded by inſtruction from the power of the temptations amidſt which they live, and that they are not taught as well to govern themſelves, as to provide for their ſubſiſtence.

" It is true, however ſad the reflection, that the greater part of every community is very ignorant of the duties that morality enjoins, and to this I think we may attribute much of the depravity of the lower claſs of people; for careful inſtruction in the duties of life is required, to make men good members of ſociety.

" The loweſt order has only inſtruction from the pulpit; good, indeed, but in general too little adapted to inculcate the ſmaller duties reciprocally due from man to man, in which we chiefly err, and on which, by their frequent occurrence, ſocial happineſs ſo much depends.

pends. And of thoſe whoſe education is ſomewhat above the labouring poor, and who, being able to read, are in poſſeſſion of a principal means of knowledge, how few are there inſtructed in the duties of morality! Moſt books of morals are of too gloomy a caſt to be willingly read, and too little adapted for adviſing in the common buſineſs of life; they are therefore ſeldom taken up but in the hour of diſtreſs; and are oftener the counſellors of the dying than of the living.

"The moſt illiterate, then, have only for their guide in life, (on which their preſent and future happineſs depends), the conduct and the opinions of their companions, and the common ſayings and maxims current amongſt them; whilſt thoſe who are a degree above them, have their morals as often injured as improved by the impure ſources from whence they in general ſeek inſtruction. Much, I think, might be done, and in various ways, without diſturbing the preſent order of things, for giving men thoſe principles of conduct which render them happy themſelves, and make them worthy members of ſociety.

"The preſent little attempt is calculated for the loweſt order of the community. I have obſerved, that people of this claſs, in their quarrels and diſputes, and in common converſation, have generally recourſe to ſayings, adages, &c. as arguments; and uſe them as authorities in the vindication or condemnation of their conduct.

"Inſtruction through *ſayings* and *proverbs* is of very great antiquity; and where inſtruction, from circumſtances, muſt be very limited, ſtill affords, I think, the moſt effectual means by which the minds of the loweſt claſſes of mankind can be effected. Under ſuch forms, little is required of the reaſoning faculties, and the moral leſſons which they contain, being in this compendious form, are eaſily remembered, and readily applied. I am not well acquainted with the ſtock that is now current amongſt them: they are few in number, I believe, and many very indifferent, ſome indeed poſitively bad. *Honeſty is the beſt policy*, is an excellent ſaying; but this is oppoſed by *plain dealing's a jewel, but they that uſe it die beggars.* There are many others of a ſimilar caſt, inclining rather to inculcate cunning and fraud, than honeſty and fair dealing. I thought, therefore, I might do ſome little good by forming this ſmall collection, and rendering it popular. This I hope to effect by getting many of theſe ſayings painted or printed upon the common drinking jugs, cups and ſaucers, &c. that are uſed in alehouſes, and amongſt the common people. They may likewiſe be printed upon common handkerchiefs, and ſerve as writing copies in charity and other ſchools, where I could wiſh them to be introduced and learned by heart. Thoſe which are too long to be printed on jugs, &c. are beſt adapted for handkerchiefs. Thoſe that are more elegant in ſentiment and language, may be written upon vaſes, urns, &c. &c. but they are naturally leſs adapted for the lower claſs of people, and did not form a part of my original plan. They may likewiſe be uſed to fill up a corner in a ſheet almanack, or, being printed on a ſheet of paper, be ſtuck on the kitchen door, or in the ſervant's hall in gentlemen's houſes, &c. &c.

ART. XXI. *Advice to Editors of Newſpapers.* 8vo. Pp. 28. Price 1s. Macpherſon. London.

THIS evidently comes from the pen of one who poſſeſſes that qualification of which no writer ſhould be deſtitute—a *knowledge of his ſubject*. His brother editors will probably ſay that he has diſcloſed "the ſecrets of his priſon-houſe;" be that as it may, the whole *mechanical* proceſs of news-paper-making is here explained; and any young novice, without a particle of knowledge, either claſſical, literary, or political, may, by the aid of theſe inſtructions, *ſet up trade* for himſelf.

REVIEWERS REVIEWED.

ART. XXII. *Dr. Duigenan's Fair Repreſentation of the preſent Political State of Ireland.---The Caſe of Ireland re-conſidered ---Conſiderations on the State of Public Affairs, &c.*

(Continued from P. 71.*)*

THE next object of the author's animadverſion, in the Pamphlet, entitled "*The Caſe of Ireland re-conſidered*" is the groſs miſrepreſentations reſpecting *tithes*, a ſubject much talked of, but little underſtood; and, as we are among thoſe who reprobate ſtrongly the looſe language which it has been deemed faſhionable to hold, of late, not merely by the Jacobinical Whigs, at their tavern-meetings, but by men of higher conſideration and of deeper knowledge, who ought not to ſuffer expreſſions of vague import to eſcape their lips, on this ſpecies of property, we ſhall lay before our readers the doctor's wiſe and judicious ſtatement and remarks, which we defy the whole hoſt of his adverſaries to confute or invalidate.

"In the firſt place he ſtyles tithes a tax, to expoſe them to popular odium; the maſs of the people in every country being adverſe to the payment of taxes. Taxes are certain ſums of money aſſeſſed on, and levied from, the ſubjects of the realm, by the lawful authority of Parliament, to be applied to the ſupport of Government and other public purpoſes. Tithes predial and mixt, the only tithes paid in this kingdom, are certain duties to be paid out of the produce and profits of lands, and beaſts fed on lands, in nature of rent; but to be paid in kind, as all rents were heretofore paid in this nation, before money became ſo plentiful in Europe as in the preſent, and for a few immediately preceding ages. In fact, tithes are

a rent

a rent with which all the lands in the kingdom are chargeable, for time immemorial, by the common law of the realm; and the clergy have been endowed with them by a title more ancient by ages than the title of any ſubject of this or any other kingdom in Europe, to his particular landed eſtate. The only difference between tithes as a rent, and the rent of any man's landed eſtate, is, that the rents reſerved on landed eſtates in this kingdom are certain ſums of money to be paid in lieu of a ſhare of the produce; and tithes are an uncertain duty, being one tenth of the produce payable in kind, and therefore varying in quantity every year, as the crop varies, being greater or leſs, as the crop is greater or leſs annually. Every perſon whoſe lands are ſubject to tithes, if he purchaſed the lands himſelf, bought them ſubject to the duty or rent of tithes; if he inherited them from his anceſtors, the purchaſing anceſtor, whoever he was, took them ſubject to the payment of tithes: from hence may be diſcovered either the ignorance or malice of this author, or both, in ſtyling tithes a tax. He next ſtates, *that this tax* (*that is, tithes*) *is exacted with great rigour and ſeverity.* This is a very direct and impudent falſehood; and as this writer has himſelf a landed eſtate in Ireland, it is a falſehood to his own knowledge. It is a fact well known to every landholder in this kingdom, that the Iriſh Proteſtant clergy in general do not receive above one-fifth part of what they are by law entitled to, of the value of their tithes; that is, one fiftieth part of the annual value of the produce of the lands, *to the tithe of which they are entitled:* for one third of the tithe of the whole kingdom is in lay hands, and many parts of it are exempt from the payment of any tithes whatſoever; the Proteſtant Diſſenters, as well as the Romaniſts, pay tithes with great reluctance; and the clergyman, haraſſed with ſuits and chicane, is glad to accept of a very inadequate compoſition for his tithes, even in pariſhes where he is beſt paid. No perſonal tithes are paid in any part of Ireland, or demanded; and, as for mixt tithes, they are paid very partially. The only ſpecies of them which is paid in any part of Ireland, is tithe of lamb and wool. tithe of agiſtment, or tithe of milk in dairies, are (*is*) never demanded or paid, though payable by the common law. No perſon in Ireland is better qualified to inform the public in general, on the ſubject of the collection of tithes, and the conduct of the eſtabliſhed clergy in Ireland in that particular, than I am, from the nature of my profeſſion and the offices I fill; and I can, with the greateſt truth, aver, that the moderation of the eſtabliſhed Clergy in Ireland, in the collection of their tithes, is unparalleled, when compared with the conduct of any other ſet of men in enforcing the ſatisfaction of their legal demands; particularly when the very ſcanty proviſion which the parochial Clergy in general in this kingdom have, is conſidered; the whole benefices in the nation, reputing each union one benefice, amounting only to about eight hundred, and the incumbents of at leaſt one half of them are not paid an income of two hundred pounds per annum, and of the other half, there is a moiety whoſe

incomes,

incomes, actually paid, do not exceed three hundred pounds per annum each; and throughout the kingdom it has become neceſſary for the Biſhops to unite a number of pariſhes, to enſure even a reaſonable ſubſiſtence for a Clergyman. The whole eſtabliſhed Clergy of Ireland do not amount to more than one thouſand three hundred; and were the whole revenues of the church, of every nature, divided equally among them, each man would not receive more than about one hundred and fifty pounds per annum. This the author, in page 31, ſtyles *an immenſe church eſtabliſhment*; and inſolently adds, that no one can ſay it is *neceſſary or uſeful in general to the people of the country*. Such is the grievance people labour under from the ſeverity with which tithes are collected in Ireland, and the immenſity of the church eſtabliſhment, according to this author; it is, like his other pretended grievances, a lying invention of a malignant Iriſh Romaniſt.

"His next complaint reſpecting tithes is, that the Romiſh peaſantry, very poor from oppreſſion, are obliged to pay them to the Proteſtant clergy, whoſe ſpiritual aſſiſtance they receive not; and are, at the ſame time, obliged to contribute to the ſupport of their own clergy for ſpiritual aſſiſtance they do receive from them; that is, the Iriſh Romiſh peaſantry pay the Proteſtant clergy by compulſion, without valuable conſideration; the Romiſh clergy by juſtice, for valuable conſideration. Before I expoſe the falſity of this complaint, it may not be amiſs to ſhow the injuſtice of it. In every country, in which there is an eſtabliſhed religion, the people at large are obliged to contribute to the ſupport of the miniſters of it; and it is but reaſonable that they ſhould do ſo, if a church eſtabliſhment be neceſſary and uſeful in a State; which all people, French philoſophers excepted, admit. If any part of the ſubjects of a State diſſent from the eſtabliſhment (as is the caſe, more or leſs, in all Chriſtian ſtates), reject the aſſiſtance of the miniſters of the eſtabliſhment in ſpiritual concerns, and apply to miniſters of their own ſelection for that purpoſe, it may be reaſonable that they ſhould pay thoſe whom they have ſo ſelected; but there is not the ſmalleſt juſt or reaſonable ground for complaint, inaſmuch as the miniſters of the Eſtabliſhed Church are ready to afford them ſpiritual aid, and to perform their appointed duty to them, as well as to the other ſubjects, if they chooſe to accept of their miniſtry. So much for the injuſtice of the complaint, ſuppoſing the matter of it were true. But the whole is founded on falſehood and ſophiſtry; for the peaſantry do not pay tithe out of their own property, it is in fact paid by the landlords. The peaſant takes a leaſe of his farm from the proprietor, ſubject to the payment of tithe; and the landlord abates more than an equivalent for the annual tithe, in the yearly rent reſerved payable to himſelf. Lands in Ireland, which are tithe-free, are let at an annual rent from a crown to half a crown per acre more than lands which are ſubject to tithes; and in no part of the kingdom does the annual tithe, as it is paid,

amount

amount to ſo much on an average as the abatement in the annual rent amounts to; ſo that, though the farmer pays the tithe, yet he does not pay it out of his own pocket,—it is really and *bona fide* paid out of the pocket of the landlord; and the farmer in that reſpect is but his ſteward, and pays for him, and on his account. Of the landed eſtates in Ireland, on the moſt critical examination, it appears that forty-nine parts out of fifty are in the hands of Proteſtants; ſo that Proteſtants pay forty-nine parts out of fifty of the tithe payable to the Proteſtant clergy: the Romiſh farmers do not pay a ſixpence of it on their own accounts, and Romiſh landlords not above a fiftieth part. Every perſon, acquainted with the true ſtate of the kingdom, knows the truth of the above ſtatement. The Iriſh peaſantry, in fact, would be in a worſe condition if tithes were aboliſhed; for they would be obliged to pay an increaſe of their annual rents for their farms in ſuch an event, vaſtly exceeding the ſums which they now pay for the tithe of them; and this is expreſsly admitted by Mr. Emmett, one of the Iriſh Directory, in his examination on oath before the Secret Committee of the Iriſh Houſe of Lords. See the Appendix to their Report, No. vi. p. 32, where Mr. Emmett ſtates thus: '*I am very ſure if tithes were aboliſhed, the people, on taking new leaſes, would be obliged to pay more in proportion for lands than the value they now pay for tithes*;' but he admits the leaders of the rebellion endeavoured to raiſe a popular cry for the abolition of tithes, as they did in favour of *Catholic Emancipation and Reform*, about all which, he admits, the people did not care a feather, till they perſuaded them that certain imaginary advantages were to reſult from them; and that they, that is, the Iriſh Republicans, raiſed that popular cry, for the mere purpoſe of cajoling the maſs of the people into a ſupport of their own anarchical projects."

Our limits will not allow us to follow the author, through his complete and maſterly expoſure of the Jacobinical and miſchievous tenets advanced in this virulent Pamphlet. The repulſion, however, of a ſlanderous attack on our gallant ſoldiery in Ireland, will, we are perſuaded, be ſo gratifying to our readers, that we cannot refrain from inſerting it.

"He accuſes the Engliſh militia, who gallantly volunteered for the aſſiſtance of their brethren the Proteſtants of Ireland, of gratifying their luſt by brutal violations of the Iriſh females, in the following paſſage: '*From accounts which the papers give of the gallantry of the Britiſh militia with the fair, as well as in the field, one would imagine they had read Mr. C's pamphlet, and were imitating the Romans in ſettling the preliminaries of union with the Sabines.*' The good conduct and ſtrict diſcipline of the Britiſh militia, which lately came into Ireland, have been praiſed by the two Houſes of Parliament, and by every loyal man in the kingdom; and for this moſt groundleſs calumny the ſlanderous author had no other authority than his own malice."

The

The author maintains that the late rebellion was a Romiſh rebellion, and adduces a variety of reaſons in ſupport of his poſition. On this ſubject we have formerly delivered our ſentiments; and all that we hear and read, inſtead of producing conviction, only tends to encreaſe our uncertainty. The cruelties exerciſed on the Proteſtants, who fell into the hands of the rebels, are detailed in P. 105 to 113.---The rebellion is traced from the year 1792; and the Catholic committee of Nine, of which *Dr. M'Nevin* was a member, are repreſented as its principal promoters, or rather, ſuperintendants.

"In the year 1795, when Earl Fitzwilliam was appointed Lord Lieutenant of Ireland, the Committee of Nine determined that the whole maſs of Iriſh Romaniſts ſhould preſent a petition to Parliament, praying, or rather demanding, what they ſtyled emancipation; that is, the ſubverſion of the Proteſtant eſtabliſhment in Church and State. They publiſhed a precedent of ſuch a petition in the public newſpapers, and ſent out their mandate to all of their perſuaſion in every part of Ireland, commanding them to ſend up petitions, drawn after that model, to be preſented to Parliament, ſigned by them in every diſtrict. This mandate was immediately complied with by the whole body. The aſſeſſments of the Convention have been always regularly paid to the treaſurer, one of the Nine; and the Romiſh body throughout Ireland regularly correſponded with their Secretary M'Cormick, till he fled out of the kingdom, to eſcape puniſhment for his treaſon, ſome time after the commencement of the rebellion. The Committee of Nine called a general meeting of the Iriſh Romaniſts on the recall of Earl Fitzwilliam. They met at a Romiſh chapel in Dublin. Several ſeditious ſpeeches were ſpoken at this aſſembly by M'Nevin, Keough, and Ryan, three members of the Committee of Nine; and by Lewins, their preſent Ambaſſador at Paris; and very ſeditious reſolutions were entered into by them, and the whole aſſembly. All theſe ſpeeches and reſolutions the committee publiſhed in ſeveral newſpapers both in Great Britain and Ireland. In one of the reſolutions agreed to by the whole body, they voted their moſt grateful thanks for his ſervices, and fifteen hundred pounds for his trouble, to Theobald Wolfe Tone, as one of their agents. He was at this time a traitor, in correſpondence with the French Convention, and employed by them to raiſe a rebellion in Ireland. He was ſince taken by Sir John Borlaſe Warren's ſquadron, coming to invade Ireland with a French army, and having a French commiſſion in his pocket. He was convicted of high treaſon, and ordered for execution; but, on the morning of the day appointed for his execution, he cut his own throat. His brother, Matthew Tone, was hanged and quartered for the ſame crime. *In another reſolution, the Committee of Nine and their aſſembly pledged themſelves, collectively and individually, to reſiſt even their emancipation, if propoſed to be conceded on the ignominious terms of an acquieſcence in the fatal meaſure of an Union with Great Britain.*

"Of

"Of this Committee of Nine, M'Nevin and Sweetman are now confined, as profeſſed traitors, at Fort George, in Scotland; Ryan is dead; Keough and M'Cormick have found it prudent to withdraw out of the kingdom; another was long confined on ſuſpicion of treaſon, but has been lately liberated by the clemency of the Marquis Cornwallis. It is, however, generally believed that their places have been duly filled up, and that a Committee of Nine, as the repreſentative of the whole maſs of Iriſh Romaniſts, ſtill ſubſiſts, maintains its authority over that body, and continues its operations."

(To be concluded in our next.)

ART. XVII. *Vindiciæ Regiæ, or a Defence of the Kingly Office; in two Letters to Earl Stanhope.* By John Ireland, A. M. Vicar of Croydon, Surry. Third Edition. 8vo. PP. 83. Price 2s. Wright. London. 1799.

IT is with infinite ſatisfaction we witneſs the beneficial effects of that ſalutary change in the public mind which has occurred within theſe three years, in the rapid circulation of this excellent tract, which firſt appeared before the publication of our work. It is the production of a pious, zealous, and learned divine, who, juſtly ſolicitous to preſerve his flock from pollution, expoſes the falſehood and fallacy of a daring aſſertion of the noble Earl, to whom theſe letters are addreſſed, which had already led one of them aſtray. Future ages will learn with aſtoniſhment, that a member of the Britiſh Senate had the preſumption indirectly to declare in his ſeat, "that the Kingly Office is forbidden by the Scriptures;" nor will the aſtoniſhment be diminiſhed when it is added, that ſuch a declaration was ſuffered to paſs with impunity. In more energetic times commitment to the Tower would have been the inſtantaneous reward of ſuch a groſs and ſcandalous perverſion of the ſacred writings.

In the courſe of his arguments, which are conducted with equal ſtrength and judgement, Mr. Ireland diſplays a rich fund of ſcriptural and of conſtitutional knowledge. He reſcues the holy volume from the foul calumny of the titled ſceptic; expoſes to his miſguided pariſhioner the groſs folly of the falſe interpreter; and vindicates the cauſe of royalty from the malignant aſperſions of the Republican Peer, who imbibed his religious and political principles from the ſame polluted fount, the waters of which formerly tinged the furious and fanatical mind of John Knox.

The ſecond Letter contains ſome judicious remarks on the

inſuperable vanity of Frenchmen, in comparing themſelves to the ancient Romans; the author clearly ſhews that, in every leading point, the *diſſimilarity* is complete; and that in nothing but their vices is the compariſon perfect: but having deſtroyed one parallel he eſtabliſhes another, between the Engliſh Puritans of the laſt century and the French Republicans of the preſent day. There are many very ſtriking traits of reſemblance in the characters and conduct of theſe two deſcriptions of fanatics; and it has often occurred to us that, by extending this parallel farther, a very intereſting and inſtructive little volume might be formed.

After we had thus ſtated our own opinion of this intereſting tract, it occurred to us that the ſentiments which it contained were ſuch as could not poſſibly eſcape the cenſure of the Jacobin critics. We accordingly turned over the pages of the *Monthly* and *Critical Reviews*, (their poor fellow-labourer, the Analytical, being now a *caput mortuum*) and found our ſuſpicions fully verified. In the former, indeed, lofty cenſure is clothed in the garb of humble admonition. Not the ſmalleſt idea is conveyed of the author's arguments, of courſe not the ſmalleſt attempt is made to impeach their validity; but ſufficient is ſaid to have checked the circulation of the work, if this Review had retained all the influence which it poſſeſſed for a ſeries of years, and which it exerciſed for ſo baſe a purpoſe until the 1ſt of Auguſt 1798. Fortunately for the public that influence is now confined within its proper ſphere, the defender of the Kingly Office has met with the ſucceſs to which his principles, his talents, and the application of them were ſo eminently entitled, and the Reviewer is left to chew the cud of diſappointment at the inefficacy of his charitable recommendation.

"We would humbly recommend (he ſays) this author to ſtudy his Bible for ſome other purpoſe than political controverſy." Here is a falſe and impudent imputation conveyed, tending to impreſs the reader's mind with the prepoſterous ſuppoſition that this pious and learned divine had really ſtudied his Bible for *no other* purpoſe! "In this age, the conſtitutional monarchy of England can diſpenſe with the ſervices of thoſe friends, and may deſpiſe the efforts of thoſe enemies, who draw their arguments of ſupport or hoſtility from what happened in Judea ſome thouſands of years ago." This is the true ſpirit of ſectariſm manifeſted in the rooted averſion from every diſcuſſion connected with *the divine origin* of government. "We do not heſitate to ſay, that, in our opinion, the Kingly Office is not very powerfully defended by *Vindiciæ Regiæ.*

Regiæ." (Vol. xxiv. p. 220.) We ſtrongly ſuſpect that *our* readers will be led to form a very different opinion.

The Critical Reviewers (Vol. xxi. p. 217.) ſpeak with leſs reſerve; they ſay "it will require the induſtry of twenty ſuch writers as this clergyman, to diſcover one precedent in the Bible in favour of the Kingly Office." They then adduce the example of ſome of our prelates at the Revolution to deſtroy the validity of the Apoſtolical injunction of "obedience to the powers that be;" not being aware, or, at leaſt, being unwilling to admit, that the Revolution in 1688 (as we have before had occaſion to obſerve) is an anomaly in the hiſtory of our conſtitution, and therefore can never be pleaded as a precedent. And they conclude thus: "Enough of ſuch ſtuff. We are ſorry that the peer and the parſon have equally blundered on *improper authorities.*" With theſe gentlemen the ſacred writings, both of the Old and New Teſtament, are ever *improper authorities*, unleſs where they can be wreſted, by democratical ingenuity, to the purpoſes of ſubverſion; but "enough of ſuch" critics; in defiance of whoſe cenſures and anathema, we ſhall pronounce the pamphlet before us to be, in every reſpect, entitled to public attention and applauſe.

ART. XXIV. *A View of the Agriculture of Middleſex; with Obſervations on the Means of its Improvement; and ſeveral Eſſays on Agriculture in General. Drawn up for the Conſideration of the Board of Agriculture*, by John Middleton, Eſq. of Weſt-Barns Farm, Morton, and of Lambeth, Surrey, Land-Surveyor, &c. Accompanied by the Remarks of ſeveral different Gentlemen and Farmers. 8vo. Pp. 600. 9s. Sewed. Nicol. 1798.

IN this elaborate performance of Meſſrs. Middleton and Co. ſome few pertinent and judicious reflections are interſperſed among a variety of matter extremely objectionable; and wherever the *Farmer* and the *Land-Surveyor* are loſt in the *Moraliſt* and the *Reformer*, the author gets out of his depth and either expoſes the ignorance, or betrays the malevolence, of his mind. Never was the admonition of *Ne ſutor ultra crepidam* addreſſed to any one with more propriety than it would be to Mr. Middleton.—The improvement of agriculture is unqueſtionably an object of the firſt importance to the country, and therefore it is that we have ever conſidered the inſtitution of *A Board of Agriculture* as a wiſe and ſalutary plan; but if the Board encourage the looſe ſpeculations of

men, whom they employ to give their reports of the ſtate of the different counties, on ſubjects either unconnected with the immediate object of their reſearches, or involving queſtions of great political importance, which ſuch reporters are certainly not qualified to diſcuſs, the public may chance to derive more injury than benefit from the eſtabliſhment.

At this period, there can ſcarcely exiſt a difference of opinion reſpecting the advantage to be derived by the State from the extenſion of the ſyſtem of incloſures; and it is a truly lamentable circumſtance that ſuch an immenſe quantity of waſte land ſhould be left in a ſtate of comparative ſterility *, in a country where a frequent ſcarcity of corn is experienced, and where, if Mr. Middleton's affirmation may be credited,—though we incline to receive it *cum grano ſalis*—our annual conſumption of corn exceeds our produce by no leſs than 694,163 quarters!—This conſideration ought ſtrongly to impreſs the minds of our repreſentatives with a conviction of the imperious neceſſity of giving all poſſible encouragement to projects of incloſure. We are not prepared to ſay how far the Bill for promoting a general incloſure, formerly brought into the Houſe of Commons by Sir John Sinclair, was ſuch as ought to have received the ſanction of the Legiſlature. But we have heard, that the Clerks of the Houſe of Commons, who are materially intereſted in preſerving the preſent mode of application for ſeparate bills of incloſure, by the very high fees which they receive on each of them, were the moſt violent and the moſt ſucceſsful opponents of that meaſure. If this be true, the evil ſhould certainly be removed; the public ſhould make ſome compenſation to individuals who ſuſtain an injury from the adoption of a meaſure calculated to promote its proſperity; but the good of the community ſhould never be rendered ſubſervient to the intereſts of individuals.

The author rates the whole population of Middleſex, *including* the ſpace contained within the Bills of Mortality, at only 650,000 ſouls; an eſtimate ſo low as to impreſs the mind with the ſtrongeſt doubts of its accuracy. The county is ſaid to contain two hundred and eighty ſquare miles, or 179,200 acres; and to produce a rent of about four millions and a half.—Of the aſtoniſhing ſagacity of Mr. M.'s remarks, and the wonderful depth of his judgement, ſome idea may be formed from the following obſervations:

"Population is beſt promoted by a continuance of peace—

* Mr. M. rates the quantity of common-land in England at *twenty-two millions of acres!* Surely this over-rated.

on

on the contrary war, which takes men from domestic life into the army and navy, unquestionably decreases population." —Oh! rare Mr. Middleton! If Lord Somerville do not present thee with a gold medal, for thy most sagacious and important discoveries, he must be deemed unfit to fill the chair of the Board of Agriculture!

The remarks on the subject of the poor are worthy of attention; but the author's indiscriminate condemnation of the existing system of poor laws only betrays his want of capacity to distinguish between the use and abuse of a thing —But his whole plan of reform meets with the perfect approbation of the Monthly Reviewers, who (in their number for December, 1799, P. 394, et seq.) bestow the highest encomiums on our author.—We had selected the Strictures on Tithes, and the Critic's observations of them, as objects of merited reprobation; but the necessity of any remarks from us is superseded by a sensible and judicious letter, which we have received from a Correspondent, and which we shall insert as fully expressive of our ideas on the subject.

TO THE EDITOR.

SIR,

"I HAVE for many years been an *author* and occasionally a *reviewer*. Those criticisms on my own works, upon which I have set the greatest value, and which I have applauded for their superior knowledge and acuteness, have always appeared in the *Monthly Review*. It may, therefore, readily be supposed, that to *that* Review I am not a little partial, and that I give it *in general* the preference to all others. But much as I esteem that publication in the main, it has now and then an article at which I blush and am ashamed. I am at present particularly disgusted at the commencement of the critique on *Middleton's View of the Agriculture of Middlesex*, which appeared in the Review for December, 1799.

"To come to the point.—Mr. Middleton's work is said, by his Reviewer, to contain a variety of matter, which he has arranged with a *patient* and displayed with an *intelligent* mind. The very first proof adduced of this *patience* and *intelligence* is proposed to us in his sentiments upon TITHES, of which the whole section is copied into the Review, and declared to be *very judicious*. The Reviewer modestly drops a hint, by way of preface, that he 'hopes to be more than excused for inviting the attention of his readers to a topic so necessarily connected with the welfare and prosperity of the country,' and insinuates that, probably, *in the course of a few years, the circumstances of Europe* may oblige us to a general commutation of tithes.' If there are different opinions on the subject, he pronounces that the *general* opinion leans towards Mr. Middleton, and thinks that his sentiments on this head are so *clear*, that they cannot be unacceptable to the readers of the Monthly Review.

"Such unqualified approbation is here given to Mr. Middleton's opinions, that we may well expect a judicious, cool, and ſenſible diſcuſſion of the inconvenience of tithes to follow it. Great, therefore, Sir, was my aſtoniſhment, when I found that all this pompous preamble ſerved only as an introduction to a haſty, ill-natured philippic upon the clergy, for raiſing their tithes and taking them in kind. Upon this angry and petulant declamation, I ſhall proceed to comment, previouſly ſtating, that, ſince the Reviewer has ſo fully ſubſcribed to it, the ſentiments it contains are to be imputed, with as little abatement to himſelf, as to their author.

"Mr. Middleton looks upon every attempt of the clergy to obtain their *due and legal* right as oppreſſion. He admits only, that in *ſeveral* pariſhes of the county of Middleſex, a *reaſonable* compoſition is taken in lieu of tithes. Such are the pariſhes, I ſuppoſe, in which he ſtates that the compoſition *has been very little advanced during the laſt twenty years*. But if in ſuch pariſhes the compoſition were to be ſtill more advanced, in conſideration of the great improvement in the value of tithes in the laſt twenty years, I cannot conceive that it would be in any degree *unreaſonable*. Were they even *taken in kind*, or, which is nearly the ſame thing, according to Mr. M. *annually valued and compounded for*, it does not appear that the clergyman would receive more than his *due*; and ſurely, to give a man his *due* is at all times *reaſonable*. 'Happily,' ſays Mr. M. 'there are farms which pay a *modus*, and others that are entirely *tithe-free*.' Not to queſtion the equity of a modus, let us aſk only where is the cauſe of exultation in this caſe? Does not the farm which pays *little* to the clergyman, pay *the more* to its landlord? And does not the farm which is ſaid to be *tithe-free*, virtually pay tithes in its rent? How then can ſuch lands be ſaid to be leſs burdened than thoſe which are tithed by the church? Say rather, that the clergy, being frequently cheated of a great part of their tenth, or not having ſpirit to demand it, the lands which *they* tithe, are, in general, held upon terms moſt advantageous to the farmer. They are not racked to the utmoſt by the landlord, like thoſe who pay a fixed modus, or eſcape altogether tithe-free. Mr. M. therefore, little underſtands his intereſt as a farmer, when he exults ſo ungratefully, that there are farms which pay *little*, and others which pay *no* tithes. The real cauſe of his hilarity is, that they are not paid to the *parſon*—a term, which in his *vulgar* vocabulary ſignifies the clergy excluſively.

A number of what the author ſtiles *oppreſſive caſes in tithes* are then ſtated; always, be it underſtood, with a view to brand the *clergy* with diſgrace, and never reflecting, in the ſlighteſt degree, upon that greater cormorant, the lay-impropriator, which has left ſo little to be devoured by the church. 'A farmer near Longford, with great pains and expenſive culture, reared large crops. He offered a guinea per acre as compoſition for the tithe, which is ſaid to be as high as his rent.' I am not a judge of the offer, or of the rent; but common ſenſe teaches me that, if the former was too much,

much, the farmer was not *spitefully and maliciously* treated by having his tithes taken in kind. Indeed, there could be no more *spite or malice* in the clergyman's demanding his tithe in kind, when he and his tenant could not agree, than in a landlord's taking poſſeſſion of an eſtate, when the farmer will not give him his rent. Every one has a clear right to farm his own property, if he fancies he can make more of it; and we may as well pronounce the *rent* to be oppreſſive as the *tithe*. A farmer knows that he is liable to both when he engages to till an eſtate, and to reſiſt the one is not to allow the equity of the other. Both are taxes upon induſtry, but not *unreaſonble* ones, becauſe the law allows them, and becauſe the farmer himſelf *voluntarily* ſubmits to them when he ſolicits his leaſe. So much for the *ſpite and malice* of taking rent and tithe.

'A late rector of Kenſington,' adds Mr. M. 'after having, for ſome time, haraſſed his pariſhioners in the Exchequer, obtained a decree that *pine-apples*, &c. which are well known to be raiſed at the *expence* of hot-houſes, and other conſiderable *expences*, ſhould yield their tithe in kind.'

"Now, Sir, for the wiſdom of this decree I will argue with all my might. If it is juſt for a clergyman to take a tenth part of the real *neceſſaries* of life, *a fortiori* he ought to have a tenth of ſuch things as are *not neceſſary*. What can be a fitter object for taxation than a luxury? Were the Government of our country to require a *ſecond tenth* of the produce of a pinery, I ſhould not think the meaſure oppreſſive; becauſe much as I eſteem the fruit, I cannot deem it an indiſpenſible requiſite to the convenience and happineſs of life. Were I myſelf rector of Kenſington, I ſhould feel, perhaps, ſome reluctance in taking the cottager's cabbage, but not in demanding the gardener's pine; though at the ſame time I ſhould have no doubt of the clearneſs of my title to both. 'I have not heard,' continues Mr. M. 'how many hot-houſes were pulled down on that occaſion.' Neither, let me aſſure him, have I heard how many pineries were diſmantled, and how many reſiſted the ſhock. Had a complete knowledge of both been conveyed to me, I ſhould have been able to have determined of the Kenſington gardeners, how many were *wiſe*, and how many were *fooliſh*. From ſome of them, it ſeems, *a very exorbitant compoſition was demanded and received, in lieu of paying their tithes in kind.* Fairly, and ſoftly, good Sir, for this aſſertion plainly defeats itſelf. If the rector's demand was acceded to, it was undoubtedly acceded to becauſe it fell ſhort of the real value of the tenth part of the pine-apples. It could not, therefore, be *very exorbitant*. The very act of *acceptance* proves that it was *reaſonable*.

'Jonathan Tyers, Eſq. was at the ſame expence of making a hop plantation at Denbys, *Surrey*.' What connection has this circumſtance with the agriculture of *Middleſex*, Mr. M.? Allowing it, however, to be applicable, let us hear what he has farther to ſay. 'The vicar refuſed to compound on any reaſonable terms, and inſiſted

on taking the tithes in kind.' And pray, Sir, may not any man *do what he will with his own?* Had Mr. T. offered *ten times* the value of his tithes, rather than pay them in kind, was not the Vicar ſtill at liberty to do as he pleaſed? Or, are the clergy alone men who are not to be allowed the *choice* of diſpoſing of their property, in the manner that ſhall be moſt agreeable to themſelves? But what did this atrocious Vicar beſides? He inſiſted upon having the hops *picked*. Mr. M. muſt know little of the deciſions reſpecting hops, if he did not know that the Vicar's conduct was here perfectly correct. If it is not right that hops ſhould be picked before they are tithed, Mr. M. ſhould pour out the indiſcriminate rancour of his pen, not upon the clergy, but upon that judicial tribunal, whoſe wiſdom, added to the verdict and determination of Britiſh juries, has made it legal and cuſtomary. 'A ſuit in the Court of Exchequer was litigated, and the decree went againſt Mr. T.' With all due reſpect to Mr, T. it was certainly no ſtriking proof of his wiſdom or legal profundity, to abide the conſequences of an appeal, in a caſe where *precedent* was not in his favour. Nor is his diſcretion and good ſenſe to be complimented, when we are informed by his agricultural biographer, Mr. Middleton, that *he grubbed up his hops, ſowed graſs ſeeds, and made a paſture of the land.* For Mr. M. has himſelf acquainted us that by this act 'a produce of upwards of *thirty* pounds an acre was reduced to *three.*' In plain Engliſh, Mr. T. to prevent his clergyman from receiving *two pounds fourteen ſhillings* per acre more in the one inſtance than in the other, ſubjected himſelf to the annual loſs of *twenty-four pounds, ſix ſhillings* on every acre of his hop-ground. Such is the blindneſs of reſentment—ſuch the unaccountable folly and abſurdity of men, who like Mr. M. look upon every advance made by the clergy as *ſpiteful and malicious.* O rare Mr. I——n T——s!

'Inſtances equally oppreſſive with theſe,' Mr. M. informs us, 'have happened in every county in England, and the neceſſary conſequence is, that they have ſeverally put a ſtop to ſome expenſive and promiſing improvement. *In ſhort an act of parliament to prohibit the improvement of land by any conſiderable expenditure, would not more effectually do it than the tithe-laws.*'

"Now, this, Mr. Editor, I conceive to be the very reverſe of any thing which can be deemed *moderate and charitable.* It betrays in Mr. M. a furious and vindictive ſpirit, an intemperate deſire to thruſt the weaker veſſel to the wall, and profit by cruſhing it. His Reviewer, having copied part of the paſſage in Italics, ſhews that he gives it unqualified approbation, and is therefore to be charged with a ſpirit of malevolence equally ſcandalous and diſgraceful. Let us, Sir, challenge both to come forward with any one ſingle inſtance in which an *expenſive and promiſing improvement* has been put an end to by the *mere* operation of tithes. Let us engage to prove, that to the ſelfiſhneſs and caprice of the farmer is to be attributed chiefly his unwillingneſs to proceed. Men of this

profeſſion

profession have, in general, little education, and consequently little liberality of mind. Hatred of the clergy is inherent in their very nature. They are the commissaries of the church, and like honest commissaries they are not content with filching a little, but would fain take possession of all. They are ready enough to state to their landlord the value of their tithe as an abatement of his rent, but to their pastor deny that the tithe has any such value as they themselves have pleaded. In short, if a charge of oppression be applied, it ought to be fastened on the farmer rather than on the clergyman. I never knew but one single instance of a farmer who *spontaneously* gave to his clergyman what he conceived to be the *full* value of his tithe. He was a man of opulence and feeling, who, perceiving that his Vicar was much distressed by the narrowness of his circumstances, went of his own accord to him, stated to him every particular of his farm that was tithable, cast up the sum total, and poured the whole into his hand. Am I not justified, Mr. Editor, in declaring that this was a *rare*, a *solitary*, instance, let me not say of *generosity*, but of *justice?* I love the man who did it, he is my particular friend, and I heartily recommend it to Mr. M. and his Reviewer, if they wish to be deemed righteous and amiable, *to go and do likewise.*

"But what say these *parson*-haters? 'Had tithes never been established, happy would it have been for this country, and still more so for the clergy. They are a powerful cause of *many quitting the church, and of creating and supporting sectaries.*' Indeed, Gentlemen! Are the creation and support of sectaries to be ascribed to such a cause? I had always charitably supposed that Dissenters separated themselves from our communion upon more honourable motives; and God forbid that I should even now think otherwise. I should have little opinion of that man's religion, who left his church *merely* because tithes were demanded of him. I will rather believe your assertion to be *untrue.* If admitted, it will lead me to conclude that difference of opinion arises from *motives of interest* rather than from *scruples of conscience*, and that every sectary is at heart a rebel. That *ill-will, quarrelling*, and *litigation* are too frequently caused by tithes, I readily admit; but the blame of such ill-will, quarrelling, and litigation, is not to be charged exclusively to the clergy. Their opponents will undoubtedly come in for their share of disgrace, and perhaps, for the far greater portion of it. To remedy this inconvenience, I could wish that the power of the clergy to enforce their claims was strengthened, and that commissioners were appointed every 12 or 14 years to raise livings to their full and just value, and hold the balance equally between the priest and his parishioners. This would at least prevent any odium from falling on the Minister; and if Mr. M.'s maxim be just, would prevent the *creation and support* of a multitude of *sectaries.* Credat qui vult.

"That tithes are 'unquestionably a *great* cause of the continuance of so much common and uncultivated land in these kingdoms,'

would be incredible from the mouth of men much leſs hoſtile to the church than Mr. M. and his Reviewer. Mr. M. has himſelf ſtated, as additional impediments, the expences of *the Act for incloſing, the commiſſion, the ſurvey, the making of new roads, the building of bridges, the fencing, and erecting of new buildings*; among which I conceive, Sir, that the tenth of the annual produce, paid for the ſupport of the Miniſter, will appear but a *trifling* charge. I will not vindicate the letter of the Rector of Pinner, which Mr. M. has cenſured as ſo highly *unreaſonable*. Whether it ought or ought not to have been complied with, moſt depend upon the lands to be incloſed. If it was even unreaſonable, the wiſdom of Parliament ſhould have been relied on for its correction; and it certainly could not defeat an intended application, but in petitioners who were puſillanimous and undetermined, or who had ſome other more weighty reaſon for deſiſting.

"Mr. M. has himſelf given us an account of the great antiquity of tithes, and ſhews that they have been in the poſſeſſion of the church about a *thouſand* years. Could it be made to appear, that any ſingle eſtate whatever had been in poſſeſſion of a family for ſo long a term, what a venerable title ſhould we deem it? Conſequently, if it be reaſonable to deprive the clergy of an inheritance ſo ancient, what ſcruple can it be imagined will be entertained towards titles not equally ſanctioned by the conſent of ages? If poſſeſſion of ſacred property, upheld by antiquity, is ſuffered to be violated, what will be the fate of that which is leſs protected by time and circumſtance? But 'the occaſion of their being given,' ſays Mr. M. 'is a reaſon againſt their continuance.' He does not enter into the queſtion, therefore have I no occaſion to bring it forward. 'It was a time of *great ſuperſtition and very groſs ignorance.*' I am apprehenſive, that if he ſhould enter into argument, to prove that the ſetting apart of tithes for the ſupport of a Chriſtian prieſthood, was a proof of ſuperſtition and ignorance in our forefathers, he will be in danger of faſtening upon himſelf an imputation of deficiency in religious knowledge, if not a total want of all religious impreſſions whatever. I am not, Mr. Editor, one ſo much in love with antiquity, as to ſay that *the former times were better than theſe*, a prejudice which the wiſe man has ſo properly reproved; neither am I ſo much in love with the flimſy arguments of modern philoſophiſm, and ſo dazzled by the phoſphoric reaſonings of this *enlightened* period, as to aſcribe no diſcernment to our rude and unpoliſhed progenitors. I have ſenſe enough to perceive that it was not *ſuperſtition* and *ignorance*, but TRUE RELIGION, and *good underſtanding* which at firſt provided for the clergy, and the pepetual eſtabliſhment of the faith of Chriſt by their means. I maintain that it was an enlightened and not a *barbarous policy* which has continued to afford them a proviſion. I deny that it ſets an *inſurmountable* obſtruction in the way of agricultural improvement, and that it lays an *intolerable* buaden on any claſs of ſociety; even on the *virtuous* and *valuable* farmer, as Mr. M. is pleaſed, in his unqualified

qualified admiration, to ſtile every *untaught booby of the plough.* Of the value of the farmer, however, I have no mean opinion. I do not wiſh to degrade his profeſſion. He is a uſeful, though, in general, an unpoliſhed member of the community. Let him be eſteemed for his labours, and let it not be thought unworthy of the gentleman to join in his purſuits. But let not ſuch a *rage* for agriculture take poſſeſſion of the public, or individual mind, as ſhall prompt us to believe that every thing is to be ſacrificed to it, and that the moſt virtuous, praiſe-worthy, and valuable member of ſociety, is the farmer. If Mr. M. in the blindneſs of his zeal (zeal without knowledge) exalts the tenant of a few acres to the clouds, and pleads for the diſmiſſion of the clergy that he may *keep the wolf from his door*, and indulge *the ſtomachs* of his family with ſomething better than *the coarſeſt fare*, let us not be made dupes, like his Reviewer, to ſuch idle declamation. Neither let us believe that the tithe-laws compel this *miſerable* being, as he is called, to pay a *ſixth*, a *fifth*, or a *fourth* of the rental value of his land, and in ſome caſes *more than the rent.* An aſſertion of ſuch magnitude ought to have been confirmed by *proofs*, and ſupported by avowed *facts*, and, till ſuch are produced, the author of this letter cannot conſider Mr. M. as any other than a propagator of what is glaringly falſe and ſcandalous, and his Reviewer as abetting the ſame.

A word or two more, Sir, and I have done with the liberal Mr. Middleton and his liberal critic. 'The *poor* farmer,' ſays he, 'pays to the *clergyman* from 10l. to upwards of 100l. a year.' Not to obſerve that *he* who pays a 100l. a year, as compoſition in lieu of tithe (which is always *leſs* than the value of the tithe) is no very *poor* farmer, no induſtrious eater of *coarſe fare* who is ſcarcely able *to keep the wolf from his door*, I ſhall content myſelf with informing Mr. M. that *two parts in three* of all the livings belonging to the church of England, do not yield to their incumbents ſo large an income as 100l. per annum. It is a fact which has been accurately aſcertained by the Governors of Queen Anne's bounty. The greater part of church preferment conſiſts of nothing better than vicarages; the great tithes of which have been long in the hands of laymen. If tithes, therefore, are oppreſſive, and greatly impede the farmer, he cannot with juſtice blame the clergy, and them only. If merely a *fourth* part of the inconvenience be attributed to the prieſthood, I am inclined to be of opinion, Mr. Editor, that they will be ſomewhat *overcharged.* How unjuſt, therefore, are the ill-grounded inſinuations of Mr. M. which are never pointed at the lay impropriator, but condemn the clergy as *alone* reſponſible, *alone* guilty of rapacity and oppreſſion. Let me conclude by adviſing him, when he next appears in print, to play the Chriſtian better, and *let his moderation be known unto all men.*

ACADEMICUS.

TO THE EDITOR.

White's Account of the Regular Gradation of Man.

"SIR,

"HAVING taken upon me to reprove one Reviewer, I cannot help beſtowing an animadverſion or two upon another. The author of the Critique on *White's Account of the Regular Gradation of Man*, which appeared in the Critical Review of December, 1799, ought to be ſeverely reprehended. Why will writers who can produce obſervations ſo judicious as thoſe which attended *Maurice's Hiſtory of Indoſtan*, ſuffer ſuch a ſceptical ſcribbler to be aſſociated with them? 'At preſent' ſays this writer, 'we are not afraid to follow *ſound* reaſoning, to whatever point it may lead us, conſcious, that under proper conduct, *it will not lead us to the confines of infidelity.*' Immediately after this paſſage, the Moſaic hiſtory is impeached, as *ſeemingly* deducing the whole human race 'from *one* pair.' Granting that the Divine writer had only *ſeemingly* deduced the origin of mankind from one pair; granting that there were as many pairs created as there are *ſeeming* diverſities of men, how will this affect the complexion of our times? Was there not a flood, which reduced the whole race of mankind to a *ſingle* family? Is it not declared, that from that family *alone* ſprang the ſecond world? Says not Moſes expreſsly, 'Theſe are the three ſons of Noah; and of them was the whole earth overſpread?" Gen. ix. 19. Says not a learned Apoſtle, that God *made of one blood all nations of men*? Acts xvii. 26. And is there any thing more remarkable in ſo many diverſities of men ſpringing from the ſame parent, than in many diverſities of fruit ariſing from the ſame ſtock? Away with ſuch cloſet philoſophy, as cannot account for the difference between the European and the Hottentot, without twice giving the lie to Moſes, and once to St. Paul and St. Luke. Had the Reviewer really followed *ſound* reaſoning, it would not thus have led him to *the confines of infidelity.*

ACADEMICUS.

MISCELLANIES.

LETTER II.

To a Predeſtinarian.

GOOD BROTHER,

IF you can hear me with patience, I have ſomething farther to communicate on the ſubject of my former letter, which it may be uſeful for you to know. Old ſpiritual divines formerly taught Chriſtians how they might know whether they were of the number of God's elect, by the ſigns which attend the true children of God; which ſigns were genuine and unexceptionable; but would take

up

up more room than this letter will allow. But let me tell you, Brother, I had much rather ſee the ſigns without the doctrine, than the doctrine without the ſigns; for the doctrine of predeſtination, on which you lay as much ſtreſs as if it were the one thing neceſſary to ſalvation, was never heard of in the church till Chriſtians amuſed themſelves with raiſing perplexing queſtions out of the ſcriptures, and diſputed about many things to no profit; but it made no great noiſe till after the *Reformation*; when Chriſtians diſputed about every thing; and, after all, Chriſtians may certainly be ſaved without troubling themſelves about it. The ſcriptures, which Timothy had known from a child, were able to make him *wiſe unto ſalvation*; but the difficult paſſages, from which your doctrine is drawn, were written long after. The ſecret counſels of God were revealed to St. Paul, for the ſole purpoſe of reconciling the Jews to the calling of the Gentiles, which they could never bear to hear of; nor could the Apoſtles themſelves believe it, till they were compelled by the caſe of Cornelius and his fellow converts. It makes no part of our Saviour's Sermon on the Mount, which comprehends a perfect rule of the Chriſtian life; nor has it a place in the creed; ſo that we may certainly affirm, it is no article of *faith*. The Apoſtles taught it not on the day of Pentecoſt, when they made ſome thouſands of new Chriſtians. When the people aſked them, "What they ſhould do?" they anſwered, "Repent, and be baptized, every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt." The truth is, the Jews, to whom they addreſſed themſelves, were too much filled up with the opinion of their own election already. It was the *beam* which they ſhould have *caſt out of their own eye*, but would not let Chriſtians beware of their miſtake.

Tell me, how comes it to paſs, that predeſtination ſhould be ſo neceſſary *now*, which was then ſo dangerous? It wanted rather to be preached down, than to be taught as neceſſary to ſalvation. This convinces me there muſt be with you, who ſo ſtrongly recommend it, ſome fundamental miſtake; whether we can point it out or not. It is to be feared, you impute to individuals that election ſpoken of in ſcripture, which is meant of people, nations, or churches. As ſee the following texts: 1 Pet. i. 1, 2. 5. 13. Gen. xxv. 23. Acts x. 35. Now pray obſerve, this election comes firſt in order, and ſeparates Chriſtians from the world; but there is ſtill

a judgement

a judgment to come, which will ſeparate good chriſtians from bad chriſtians. They, who confound theſe two things, preſent election, and future judgment, do greatly err; and they, who teach others to confound them err more; as it will be underſtood in that day, when the Searcher of hearts ſhall lay all things open. You ſay the Church of England is on your ſide; but the calling, ſpoken of in the 17th Article, is of the former kind; that is, of chriſtian people *choſen out of mankind*; not of chriſtians out of chriſtians: beſides, whatever it is, it is ſuch as will conſiſt with the general *promiſes* of God, made to all chriſtians. As ſuch, we hold with it; and ſo may all ſober people. You blame us and deſpiſe us, for not having aſſurance; but we have the aſſurance of *faith*, and the aſſurance of *hope*; and the Scripture teaches no other. But there are many in theſe days, who will be ſatisfied with nothing but inward revelations, and voices from heaven.

I have heard you talk much about *doctrines* of *grace*; as if our doctrines were not of grace; but if we enquire what your doctrines of grace are, we ſhall find they are doctrines, to which none of the *means of grace* are neceſſary: and the promiſes of God follow the means he has appointed, which means of his cannot be had without his church; therefore ſchiſm has no greater ſupport than in what you falſely call the doctrines of grace. Take away theſe, and our new church-makers have no ground to ſtand upon. You ſay the grace of God is free; underſtanding, that it can act *with* the inſtituted means, or *without* them. So it can; for God is not bound by the laws by which he binds us. Grace, with reſpect to Him, the Giver, is free; but if we, therefore, think it is free to us, the receivers, we ſhall introduce that confuſion under which grace itſelf will ſoon be loſt; which is the thing Satan wiſhes to ſee.

Extraordinary commiſſions, and revelations from the ſpirit of God, are always attended with extraordinary gifts; ſuch as, ſpeaking with tongues, gifts of healing, miracles of various kinds. The man, who pretends to an extraordinary commiſſion, and has it not, is one of the moſt dangerous men upon earth, whether he ſucceeds or not. If he ſucceeds, it is as an impoſtor; if he does not, he gives the enemies of the Lord occaſion to blaſpheme, and makes chriſtianity the ſcorn of the world, when he is detected. The falſe miracles of Papiſts gave advantage to infidels abroad, till they extirpated the goſpel; and the pretenſions of fanaticiſm will give the

like

like advantage here, and produce the ſame effect. Even at this moment we are in a tremendous ſituation, and have a proſpect before us, which cannot be viewed without horror. Without the church of Chriſt the religion of Chriſt will never long ſubſiſt; and a Chriſtian is very imperfectly inſtructed, unleſs he underſtands what perils are to be expected in the latter days; when the church ſhall become ſo degenerate that men ſhall ſay, the church of Chriſt is not his church; it is under ſuch bad regulation as a ſociety, that they can make a better for themſelves. They ſhall make ſport with its corruptions and its misfortunes; over which wiſe and good men will rather weep and lament (I would to God they all did ſo!) as Chriſt ſhed tears over Jeruſalem. In ſuch tears, there is *true brotherly love, which needs no apology.*

With reſpect to the preſent moment, in particular, if the doctrines of *Calvin* are increaſed of late, as reported, it is to be feared an *enemy* is at the bottom more than we know of. The church is ſo calumniated and expoſed on all ſides, as if there were ſome latent deſign on foot to ruin it. Calviniſm is a convenient engine againſt the government; perhaps the moſt convenient of all others; and will be promoted, for that end, even by thoſe who have no religion at all. If our enemies at home or abroad can deſtroy us, they will not be nice in the choice of the inſtruments. That which deſtroyed it once may deſtroy it again, and will, unleſs the church be ſupported in this critical time againſt their aſſaults. Let us remember what a good man once ſaid, "If the King ſupports the Church, the Church will ſupport the King, and God will ſupport both." Thus it will be, unleſs the time be now come, when all are to periſh in one common ruin; which may God forbid! and I truſt you will join in this prayer with your Chriſtian friend,

PHILALETHES.

TO THE EDITOR.

SIR,

SOME of your correſpondents have already expreſſed in ſtronger terms than I can do, the incalculable ſtrength you have added to the conſtitution of this enviable country, by expoſing the ſhameful acts as well as effrontery with which a certain active and unprincipled body, taking all the vehicles of criticiſm and literature into their own hands, had till lately depreſſed, intimidated, and nearly ſilenced, all writers in favour of order and eſtabliſhments. Men of education and ability could ſcarcely be expected to expoſe themſelves to the coarſe jeſts, the oblique ſlights, the garbled extracts,

tracts, and perverſe comments, of low and unprincipled writers for hire, wantoning in their power, and exulting with virulent delight at the opportunity of throwing inſults on thoſe, whom they ſuppoſed to be connected with rank or fortune. All this too, which, perhaps, in the next page, the ſtupid work of ſome illiterate mechanic, (ſome H******r, who, from a ſhoemaker, had filled his memory with ſhreds of poetic froth in his occupation of a ſtrolling player,*) was loaded with all the choice phraſes of commendation, which belong alone to genius improved by learning—merely for its daring attack on all received opinions, which nothing but the groſſeſt ignorance could have poſſeſſed a conceit ſufficiently raſh to have uttered.

Theſe critics grew at laſt, ſo perverted, from long uncontradicted indulgence, that their principles of appreciating works, ariſing from motives at firſt very different from thoſe of taſte and judgment, probably became at laſt their real opinions. A ſort of *philoſophiſtical* jargon, which proves how truly Pope has obſerved, that

"A little learning is a dangerous thing."

(for a man of real education and ability always turns from it with diſguſt; while ſmatterers in knowledge eaſily attain it, and are generally caught by it) has been almoſt certain to meet the approbation of theſe guides of the public judgment.

The Britiſh Critic firſt ſtrove to ſtem this torrent, and has been of great utility. But the tide was become too powerful, and they who urged it on, too much elated with ſucceſs, to be ſufficiently checked by ſo *gentle* a hand. You oppoſed a more undaunted front to it, and acted with leſs ſparing vigor. You called about you with fearleſs frankneſs—you blew a blaſt, and a thouſand of the leſſer demons who were ſailing with impunity on the waves of ſedition, "purſuing the triumph, and partaking the gale," ſhrunk abaſhed into their holes, and left a few of their moſt daring comrades to proceed by themſelves naked and expoſed.

To drop metaphors your "Review of the Reviewers" certainly the moſt uſeful part of your uſeful plan; your miſcellaneous part adapted to the letters of correſpondents, and your excellent ſketch of the political hiſtory of the month, all give a variety and intereſt to your publication, above that of any other Review. You appear to me alſo to have done wiſely in dropping the liſts with which other magazines are filled up, and which would only be ſuperfluous to moſt of your readers, who probably read the Gentleman's Magazine, where the deaths, &c. are recorded in a manner which no other monthly work can hope to rival. If, inſtead of theſe, you could find room in your miſcellaneous department for a few *original*, well-ſelected, and well written articles of biography, I think there are very many

* In which character I remember ſeeing H—— in a country town about 1777—one of the worſt of a ragged ſet.

to

to whom this improvement would be acceptable. For ſurely it may be reckoned among the moſt delightful and moſt inſtructive parts of literature.

Give me leave to point out to your watchfulneſs the new work of "General Biography," by Dr. Aikin and others.—There is in it a great affectation of impartiality; and of the moſt unbiaſſed and exerciſed ſelection of articles—and perhaps Dr. A. may himſelf be (as I am willing to think a man of genius and real literature to be) more impartial and candid than moſt of thoſe who are tinctured with ſimilar principles—nor does the Britiſh Critic, if I recollect, inſinuate that the compilers have departed from their profeſſions in this reſpect. But the writers of the Britiſh Critic to whom the world has attributed the laſt edition of the "New Biographical Dictionary" in 15 vols. 8vo. refrained, perhaps, through delicacy, to ſpeak out.

An inſtance upon turning over the "General Biography" immediately ſtruck me, that Dr. A. and his partners are not entitled to the praiſe of impartiality which they claim. This occurs in the article Alſop, p. 210.—Vincent Alſop an Engliſh *non-conformiſt* divine ejected 1652 from his cure of Wilby in Northamptonſhire, is admitted into Dr. Aikin's work, though of no particular celebrity. Whereas Anthony Alſop, a man of wit and genius, and a dignitary of the church, who died the 10th of June, 1726, is thrown out of the ſame work (by compilers who profeſs to be guided by an uniform principle of ſelection, and to "include ſome account of all thoſe perſons whoſe works ſtill form part of the ſtock of general literature")—For what reaſon, therefore, could the place of this man of genius be occupied by a dull diſſenting controverſialiſt of the laſt century, whoſe temporary publications have been forgotten for a century?—Was it not for the crime of *orthodoxy?*

Anthony Alſop publiſhed "Fabularum Æſopicarum delectus, Oxon. 1698," 8vo. with a poetical dedication to Lord Viſcount Scudamore, and a preface in which he took part againſt Dr. Bentley, in the famous diſpute with Mr. Boyle.

"In the Fabularum Æſop. Delect." ſays a perfect judge, (by far the moſt eminent in claſſical literature of any in our days,) "a book not ſufficiently known, and now out of print, publiſhed at Oxford, 1698, are ſixty fables, exquiſitely written *verſibus ſenariis*, by Anthony Alſop." *Warton's Eſſay on Pope*, ii. p. 393.

In 1752 Sir Francis Bernard publiſhed "Antonii Alſop, *ædis Chriſti olim alumni, odarum libri duo.*"—Some of his Engliſh Poems are in the Collections of Dodſley, Pearch, &c. *New and General Biog. Dict.* vol. i. p. 292.

There is another book to which I wiſh to call your attention. It is a republication of your *friend* Mr. Phillips, (whom you have ſo well deſcribed in your laſt Number,) from his "Monthly Magazine," and called "Walpoliana."—Its fertility may be partly eſtimated from a remark upon it in an anecdote of Lady M. W. Montague in the laſt Gent. Mag. But the endeavour that continually

breaks out to confound the opinion of our "Old Whigs" with thoſe of modern Revolutioniſts, and the attempt to fix the ſtigma of inconſiſtency on Lord Orford, becauſe he did not approve the madneſs of French democracy, and the mean and dirty attempt to attribute what is there called a change of opinion to the acceſſion of a coronet; and this an acceſſion which fell (not unexpectedly,) upon a man who was born and brought up the favourite ſon of one of the moſt powerful Prime Miniſters who ever directed the helm of government; and who lived all his life in the higheſt circles of rank and faſhion, and therefore (even if he had been the weakeſt of mortals,) could ſcarcely feel much affected at the age of ſeventy, by the novelty and dazzle of a coronet!!!

There are abſtract doctrines, of which the extreme uſe is never dreamed of, by thoſe who firſt broach them. Such were many of thoſe laid down by Locke. And ſuch, probably, might be many of the poſitions made uſe of in the heat of controverſy by the ſupporters of the Hanover ſucceſſion, at the time that the practical danger from them appeared ſo remote, as not to call upon them for caution or limitation. That Lord Orford, brought up in the very heat of theſe party-ſquabbles, ſhould have been tinctured with, and have betrayed in his former writings now and then a remark which verged upon the extremity of, Whiggiſm was ſurely natural! But to repreſent him, therefore, as inconſiſtent for not approving the horrible principles which have brought ſuch miſery upon the Continent, is too groſs! Nor can it prove any tergiverſation, that when experience ſhewed the practical tendency of indulging very far even thoſe ideas which himſelf in earlier life had admitted, he ſhould endeavour to limit, and in ſome degree recede from, them!

I heard him in 1795, expatiate for an hour together in terms of the moſt pointed bitterneſs, on the principles and conduct of that profligate and infuriated nation!

Without hinting at the name of the Editor of theſe perfidious Anecdotes, (which, however, cannot for a moment eſcape the knowledge of thoſe acquainted with modern literature); it is profeſſed, that they come from one who enjoyed the friendſhip, and thought himſelf honoured by the notice, of the noble Earl!!! It ſeems as if the writer was diſappointed at not having found a place in his will!!! But I have only looked over the book haſtily, and ſent it away again in anger.—Yet *you* are perfectly aware what uſeful vehicles of poiſon are theſe pages of light reading! I recommend earneſtly, therefore, to your acute pen to anatomize this baſe publication, as injurious to religious, as to political truths, which repreſents *Gray* as a Deiſt, and throws dirt upon Maſon, becauſe experience taught him to put bounds to his Whiggiſm!

S. S. E.

HISTORY.

SUMMARY OF POLITICS, FOREIGN AND DOMESTIC.

THE only public event which has occurred on the Continent of Europe, ſince our laſt Summary, is a material change in the political ſyſtem of the Cabinet of Peterſburgh, or, to ſpeak more correctly, a change of the mode by which the Emperor propoſed to carry that ſyſtem into effect. His army, which was originally deſtined to act with multiplied force and encreaſed vigour, on the Banks of the Rhine, has received final orders to return to the frontiers of Ruſſia; ſo that the Allies will be deprived of the very important advantages to be derived from the military talents of *Soworoff*, indiſputably the firſt General of the age, and from the intrepid courage of his gallant followers, which, during the laſt glorious campaign, was ſo effectually diſplayed on the plains of Italy. This appears to us to be a ſerious misfortune, and we cannot too deeply deplore that fatal difference of opinion and diverſity of views to which, unhappily, it muſt be aſcribed. While, however, we appreciate a loſs, the extent of which we are able to aſcertain, we do not ſuffer the diſappointment which, in common with every friend to ſocial order, we experience, on the occaſion, to cloſe our eyes againſt the powerful reſources, ſtill poſſeſſed by the Allies, to encounter and repreſs the daring ambition and deſtructive principles of the French Republic. The Ruſſian army, even on the frontiers of its own territory, will not be uſeleſs to the common cauſe; it will ſerve, at leaſt, to keep in awe a neighbouring power, whoſe conduct is highly ſuſpicious, and whoſe baſe alliance with the Gallic Regicides juſtify the ſuppoſition of its capability to imitate their perfidy, and to promote their deſigns. Another formidable body of Ruſſians, in Britiſh pay, is deſtined to co-operate with a Britiſh force, in that ſpecies of warfare which it was the conſtant policy of former miniſters to carry on, and to which, we have been frequently ſurprized, that recourſe has not been had, during the preſent conteſt, when local circumſtances render it infinitely more neceſſary than at any preceding period. The Emperor of Germany too, in conjunction with thoſe Princes of the empire, who, unſeduced by the intrigues, and uncorrupted by the example, of Pruſſia, remain firm to their duty, and true to their allegiance, has engaged to bring into the field a more powerful force than any which has been hitherto brought to act againſt the enemy. This force will be divided into three ſeparate armies; one on the Italian frontier under the command of General *Melas*; a ſecond on the borders of *Switzerland* from the Lake of Conſtance to beyond *Donaueſchingen*, under the orders of the ARCHDUKE CHARLES; and a third, extending from thence, along the Rhine, to *Manheim*, commanded by the beſt of the Auſtrian Generals, the gallant veteran KRAY. On the number of troops which will compoſe theſe armies will the efficacy of their operations depend. They are *intended* not to be leſs than three hundred thouſand men, a force fully ſufficient

to cope with the French: the lapſe of a ſhort time will ſuffice to ſhew whether ſuch intention will be realized. Great-Britain, on her part, has adopted one mean of co-operation with the Auſtrian army of Italy, which, moſt certainly, ought to have been adopted long ago—the blockade of *Genoa*. From that port having been left open the French army has been enabled to receive large ſupplies from the Southern Provinces of France, without which it could not have retained its footing in the Genoeſe territory.

The interior of France is ſtill in that unſettled ſtate which muſt ever be produced by the abſence of a regular government. The Government, or rather the Uſurper—for his will is law—is placed in a moſt awkward ſituation by the complete failure of his ungracious attempt to realize thoſe hopes of Peace, by which he had bribed the people to acquieſce in his uſurpation. Fluctuating between the difficulty of carrying on the war without having recourſe to thoſe arbitrary and tyrannical meaſures which he ſo loudly condemned in his immediate predeceſſors; and the neceſſity of conciliatory meaſures for ſecuring ſome degree of permanence to his ill-gotten power;—his policy is wavering, and his conduct contradictory and indeciſive. Hence his miniſtry and his aſſemblies, his mock-counſellors and his mock-legiſlators exhibit, to the aſtoniſhed eye, a motley mixture of Robeſpierreans and Briſſotins, of furious Jacobins and pretended moderates; hence his open encouragement of profeſſed terroriſts, and his affected manifeſtation of indulgence to Royaliſts;—hence, too, his recent recall of two men, as oppoſite in their nature as fire and water, the two directors proſcribed in the Autumn of 1797—CARNOT and BARTHELEMI—the latter of manners and diſpoſition mild, moderate, and benevolent; the former, with the head of BRISSOT and the heart BABŒUF—a rank regicide, who has publickly in the face of Europe, aſſerted his claim to the protection of the Republican Rulers, founded on his active participation in the murder of his Sovereign. Thoſe, who are ſanguine in their expectations of permanence from a government compoſed of ſuch heterogeneous particles, and actuated by ſuch contradictory views, muſt form their concluſions from ſome premiſes unknown to us. Still the Grand Conſul of France, conſidered as an enemy, is not to be treated with contempt. He has ſucceeded, as we feared, in repreſſing the inſurrections in the weſtern departments, before any aſſiſtance could be given to the inſurgents from abroad. There has ever been, indeed, a ſtrange want of combination in theſe internal movements, which experience ſeems inadequate to correct. The aſſiſtance from this country has almoſt always arrived on the French coaſt, too ſoon, or too late. But though the inſurrection be repreſſed for the preſent, we do not conceive it poſſible, ſo completely to quell the diſpoſition to riſe, as to render the preſence of a conſiderable republican force in theſe departments unneceſſary; even were no fears entertained of a foreign invaſion. BONAPARTE has made every poſſible exertion to encreaſe his armies on the Rhine, and on the frontiers of Italy, and there is no doubt that the enſuing campaign will be moſt obſtinately conteſted on either ſide. Had SOWOROFF and his Ruſſians

acted

acted on the Rhine, it would, in all human probability, have decided the fate of France and of Europe.

As *ambition* forms the leading trait in the character of the Grand Conſul, it is not impoſſible that he may render his more ferocious paſſions, when not immediately neceſſary to the ſupport of his plan, ſubſervient to its gratification. And every new circumſtance tends to confirm our belief that, if hard preſſed from within or without, he will have recourſe to the general recall (with ſome exceptions), of the whole body of emigrants, accompanied by the public reſtoration of the Catholic Religion. At all events, the preſent ſtate of France is a forced and unnatural ſtate, which cannot endure; ſome ſtrong meaſures muſt be ſpeedily adopted for the ſecurity of the Republican ſyſtem, or the Monarchy muſt be reſtored. The latter, "is a conſummation devoutly to be wiſhed for" by all who prefer religion to impiety, virtue to vice, and ſocial order to anarchy.

Meanwhile we are truly happy to ſee perfect harmony reſtored between every branch of the Royal Family of France. The DUKE of ORLEANS and his brothers have had an interview with Monſieur, at which a ſatisfactory explanation was ſucceeded by a ſincere reconciliation. The errors of the paſt, imputable to the levity of youth, and ſtill more to the vices of an education, ſuperintended by one who has ſtood forward as the public inſtructreſs of Europe, have been, moſt properly, conſigned to oblivion; and henceforth theſe illuſtrious parties will have but one common view, and one common intereſt. We ſtrenuouſly recommend this well-timed example to the moſt ſerious attention of every deſcription of emigrants. Let all animoſity, all reſentment be loſt in the ſenſe of one common danger, in the ſupport of one common cauſe; the time is paſt, for rendering early miſtakes, or different *ſhades* of opinion, the ground of ſerious diſſentions, or even of invidious diſtruſt. Circumſtances have combined to enhance the difficulty of attaining their object, and this conſideration alone ſhould ſuffice to cement that perfect union—the neceſſity of which is every day encreaſed. Companions in misfortune, equal victims of perſecution, common ſufferers in the beſt of cauſes, let not a miſtaken ſenſe of honour, a falſe rigour of principle, deprive them of thoſe reſources and thoſe conſolations which can only reſult from the ſubſiſtence of complete harmony among themſelves. Similar conſiderations alſo ſeem to ſanction the expediency of a change of ſentiment, in certain reſpects, towards the majority of their countrymen, who have the misfortune to live under the tyrannical Government of the *Republic*, improperly ſo called. Sentiments which were not only juſtifiable, but juſt and honourable, in 1792, neither prudence, nor wiſdom, nor juſtice ſanction would in 1800. We ſhall not be ſuppoſed to allude to any change of *principle*, in the preſent rulers of France, either in their foreign or domeſtic policy; much leſs to favour the idea that the actual Government of France is leſs incompatible with the happineſs of Frenchmen, or the ſecurity of Europe, than any preceding Government ſince the abolition of her lawful Monarchy:—No, we refer merely to the change

which time has produced in the internal ſtate of France, in reſpect to the individuals of which the community is compoſed. It is one of the moſt ſerious and alarming evils of the Revolution—though an evil but little thought of, and never diſcuſſed—that its duration has been ſufficient to bring on the ſtage of public life a *new generation of beings*. All who were infants, at its commencement in 1789, and all who have been born during its progreſs, ſtand in a very different point of view, from thoſe who were adults at the monſter's birth, and who either actively participated in its crimes, or paſſively acquieſced in its enormities. The former are, in no degree, reſponſible for the calamities which it has produced;—they have been brought up under the Republican ſyſtem, which they have been taught to cheriſh and admire: they have never witneſſed any other ſyſtem; they have no ſin of Rebellion to anſwer for; the ſeeds of error and deluſion, early ſown in their infant minds, have been brought to maturity, and have yielded their natural fruits. But to render *them* reſponſible for the *produce* of the ſeed which had been ſown by others, would be to arraign the wiſdom of *Solomon!* What proportion this deſcription of perſons now form of the whole population of France, might eaſily be aſcertained by a very ſimple arithmetical proceſs. They are rather objects of pity than reſentment. In the event of the reſtoration of the Monarchy, the moſt unlimited indulgence ſhould be extended to them. And, indeed, a general amneſty (with ſome few exceptions, perhaps,) would be expedient, politic, and wiſe. The encouragement of a diſpoſition to adopt theſe ſentiments, would, we are perſuaded, be equally ſanctioned by intereſt and duty; and every thing which we have heard of Louis the 18th. has impreſſed us with the conviction that it is the diſpoſition which he entertains himſelf, and which, of courſe, he would wiſh all his ſubjects to entertain.

The prominent feature of our domeſtic policy is the long-agitated queſtion of the UNION, which is now approaching to a criſis. The principle of the meaſure, and even the preliminary articles, have been carried in the Iriſh Parliament, by a majority which certainly may be deemed deciſive. Much violence has, as it was natural to expect, been diſplayed by the diſappointed party, both in and out of Parliament. Thanks to the liberal *forbearance* of Government, Mr. GRATTAN has been enabled to diſplay in the Houſe of Commons his well-known talent for ſcurrility, perverſion, calumny, miſrepreſentation, and invective. Mr. CORRY, for reſuming to expoſe the inflammatory tendency of the pamphlets and ſpeeches of this doughty *patriot*, has been called from the field of argument to the field of battle, where he nearly paid for his preſumption with his life. A CHANCELLOR OF THE EXCHEQUER appears to be a favourite mark for modern *patriots* to ſhoot at. To murder the leader of a party is certainly an effectual mode of diminiſhing its numbers. We muſt be underſtood to uſe the harſh expreſſion of *murder* in the *legal* ſenſe; for, in the eye of the law, if one man ſhoots another on *Wimbledon Common*, or in "*a field near Dublin*," whether it be in a duel, or in any other way, he is guilty of *murder*. We are not, indeed, ſurprized at the aptitude of our *reformers* to have recourſe to this ſummary proceſs, for, independently of its tendency to leſſen the number of their opponents, and of the inequality of the ſtake, being generally, as penury to opulence, it evinces the ſincerity of their zeal in enforcing the neceſſity of a *recurrence to firſt principles*, ſince it was a common practice in thoſe ages in which ſuch principles prevailed, i. e. the *barbarous ages*. By following the advice, and imitating the conduct, of *ſuch* reformers, we ſhould *equally* improve in our laws and our morals.

The

The greateſt oppoſition to this ſalutary meaſure proceeds from the inhabitants of Dublin, who are influenced by apprehenſions, which, we are perſuaded, are utterly groundleſs, of its tendency to produce a material diminution of their proſperity and opulence. We are fully of opinion that its effect in encreaſing the general wealth, conſequence, and happineſs of the country, will ſo far counteract any partial loſs which the metropolis may ſuſtain, from the removal of the Parliament, as to render it highly beneficial, in its operation, even to Dublin itſelf. What moſt excites our ſurprize, on a due conſideration of this queſtion, as far as it has hitherto been diſcuſſed, is, that it ſhould meet with *any* oppoſition in *Ireland*, and with *no* oppoſition in *Great Britain*; for certain it is, if the intereſts of the two countries were to be conſidered, diſtinct from each other, without any reference to the common welfare of the *united* empire, all the *advantages* of the meaſure would be found to reſt with *Ireland* and all the *ſacrifices* with *England*. It would be the height of injuſtice, however, to confound all the opponents of the Union together; as it is certainly oppoſed, *on principle*, by many men of high character for loyalty, independence, and genuine patriotiſm; though the majority of its opponents are of a different deſcription—determined Jacobins, anxious to promote the total ſeparation of the two countries, and *therefore* hoſtile to every ſcheme for uniting them.

Would our limits allow us to analyze the Parliamentary Debates of the preſent month, we ſhould be able to ſelect, for the amuſement and inſtruction of our readers, ſome choice morſels of *oppoſition* eloquence—that is, of eloquence in oppoſition to the vulgar notions of truth, juſtice, and common ſenſe. But, however uſeful the taſk, we are compelled to reſign it to thoſe who have more leiſure, and more *room*, than ourſelves; and to limit our own obſervations to ſome few leading points.

In the debate of February 3, on the propriety of negociating with France, Mr. Barrister Erskine, having previouſly ſecured himſelf againſt the danger of a *fainting-fit*, (to which he is peculiarly ſubject, through want of *digeſtion*, we apprehend, when employed in the diſcuſſion of any important topic,) poured forth upon the Houſe the whole contents of his memorable pamphlet, which, thanks to the ingenuity of his publiſher, and the friendly zeal of the *London Correſponding Society*, (a zeal which had been previouſly diſplayed, with equal perſeverance and ſucceſs, in the caſe of Paine's *Rights of Man*) obtained ſuch a circulation as to render it expedient to print "the thirty-ſeventh edition" on the title page. The *very illiberal* comments of the premier, utterly thankleſs for the wholeſome leſſons he had received, we are ſorry to ſay, were ſuch as to keep the learned orator in a conſtant ſtate of irritation, during the whole ſpeech of the former, and to produce on him the ſame kind of effect as was produced on the pedagogue *Vindex*, by the wicked machinations of his ungrateful pupil, *Jones*.—The Miniſter completed the *illiberality* of his conduct, by referring the Barriſter to the very *preſumptuous*, *impolite*, and *uncandid* ſtatements of certain *pamphleteers* who had pretended to anſwer his unanſwerable ſtrictures on the war,

The debate (of the 10th) on the expedition to Holland, ended in the total diſappointment of thoſe hopes which we had been led to form from the diſcuſſion. Far from deſerying, in the ſpeeches of Mr. Sheridan and his aſſociates, any concern for the honour of the country, we could diſcover in them nothing but an earneſt anxiety to fix an odium upon Miniſters,—an anxiety proceeding from a miſerable ſpirit of party, conſulting only its own intereſts and its own gratification. They aſſumed, as a fact, the very point that ſhould have conſtituted the ground of enquiry—the *neceſſity* of the Convention;—they aſſerted the exiſtence of ſuch neceſſity, and founded all their arguments on this ſandy baſis; nor, on this point, did they experience the ſmalleſt contradiction.—Whereas, nothing is more eaſy than to prove, from the official letters publiſhed in the Gazette, that no neceſſity did exiſt for acceding to terms, humiliating, if not diſgraceful, to the nation.—On the other hand, ſome unguarded expreſſions eſcaped the Secretary of State, which it is our duty to notice. In his attempt to juſtify the convention, he obſerved that the Britiſh commander "found no difficulty in giving away *eight thouſand lumber French troops from our overloaded priſons*." If priſoners of war are really to be conſidered as uſeleſs *lumber*, their capture ſhould be regarded not as an *advantage* but as a *loſs*, which would make it neceſſary to alter not merely the accounts in our own Gazettes, but the whole language of military hiſtory;—and, in ſuch caſe, it is alſo our duty to empty our priſons as faſt as we can, and ſend

ſend back this *lumber* to its native ſoil.—But, we ſuſpect, that our allies, in the weſtern departments of France, in Italy, and on the Rhine, will be diſpoſed to confute the validity of this new doctrine, and to aſſert, from experience, the exiſtence of a *vital principle* in ſuch lumber, capable of extinguiſhing the ſame principle in thoſe whom it is our duty to ſupport and protect.—In truth, ſuch language cannot be defended, and, conſequently, ſhould never be uſed by any public characters, much leſs by men holding high ſituations of truſt and importance in the State.—Mr. TIERNEY ſeemed reſolved not to be out done in this ſpecies of rhetoric, and, therefore, we ſuppoſe (—but we beg pardon, we had forgotten this gentleman's prohibition, under the ſevereſt penalty, to infer *motives*, either from *language* or *conduct*)—"inſiſted that *the ſurrender of the Dutch fleet was of no ſervice to us, rather detrimental*, as we cannot employ them."—With ſuch logic we confeſs, with becoming humility, our total inability to contend.—One important ſtatement was ſubmitted to the Houſe by Mr. DUNDAS, for the accuracy of which his character and his honour, of courſe, ſtand pledged, and which ought to be recorded, in order to counteract the ſcandalous miſrepreſentations of the Jacobins on the ſubject —He ſtated the whole expence of the Dutch expedition to amount to 1,142,000l.; and the whole loſs of men, *dead* and *killed*, 337!—the number of *killed*, as returned in the official accounts, had been rated at 572, but of theſe only 150 were dead, the reſt, Mr. D. aſſerted, "recovered and are well."—We ſhall now diſmiſs, we hope *finally*, this unpleaſant ſubject, by informing our readers that we have ſeen letters from Amſterdam, from men of ſenſe and information, in which it was poſitively ſtated that the French had juſt determined on the ſpeedy evacuation of Holland, when the propoſitions from the Britiſh commander arrived at their quarters!—Whether the writers of theſe letters were deceived or not, we ſhall not preſume to determine, but we can confidently ſay, that ſuch was the general impreſſion at Amſterdam.

We regret, very much, our inability to notice ſome obſervations, calling ſtrongly for animadverſion, which fell from Meſſrs. TIERNEY and SHERIDAN, in the debate on the King's meſſage, on the 17th.—The former boldly maintained that the object of the war was to reſtore the French Monarch, *becauſe* Miniſters had repeatedly and moſt expreſsly aſſerted the contrary;—and he diſcovered a new tendency "in the principles of Jacobiniſm" to produce "ſome ſpecies of liberty, by veſting the power in the hands of the people."—This declaration, at leaſt, affords a ſtandard, by which we may appreciate the future efforts of this gentleman and his friends in the cauſe of liberty!—But more of this, hereafter.—Mr. Sheridan re-aſſerted the firſt aſſertion of his friend, and added many more in the ſame ſtyle—he alſo repreſented the anſwer to the Firſt Conſul's inſolent note to our Sovereign, as "*moſt inſulting, abſurd, inconſiſtent, and inſolent*,"—Epithets, which might, with the ſtricteſt truth and juſtice, be applied to his own comments on the ſubject, and to almoſt every paſſage in his ſpeech.

The enquiries of the committee of the Houſe of Commons reſpecting corn have ended in a bill for preventing the ſale of new bread, a meaſure which appears to us wholly inadequate to produce the effect which it is intended to derive from it. The committee rejected the propoſition for enacting a law, to prevent the making any flour but ſuch as is uſed in the compoſition of *houſehold* or *brown* bread, which we have ever conſidered as the beſt poſſible means for diminiſhing the general conſumption.—The ground of rejection, too, ſeems moſt fallacious and objectionable. It was ſtated in their report, that it appeared, from the evidence of a phyſician, that this ſpecies of bread was *leſs nutritious* than white-bread, and not leſs expenſive, becauſe it did not go ſo far. But ſurely the committee might have recollected that the bread thus ſtigmatiſed is the only bread uſed by a vaſt majority of his Majeſty's ſubjects, by the moſt laborious and moſt *healthy* claſs of the community, and by that claſs, too, which ſtudies economy more than any other—we mean the yeomanry and peaſantry of England;—in ſhort, with the exception of the metropolis, it is almoſt generally uſed throughout the kingdom*. Experience in this, as in moſt things, is far prefer-

* A printed letter, which has juſt been put into our hands from Mr. HAGGITT, of *Nuneham* to the BISHOP OF DURHAM, confirms our ideas reſpecting the nutritious quality of the coarſer kind of bread. It deſcribes a mode of making bread with *bran-water*, by which the ſaving of a *ſixth part* of the flour is made. We recommend this letter to general attention. It may be had *gratis* of Mr. HATCHARD, Bookſeller to the Queen, Piccadilly.

able

able to theory;—and if the inhabitants of London are never reduced to bear with greater hardſhips than the uſe of *brown bread*, they will have no great reaſon to complain of the effects of a ſcarcity!—By preventing the making of fine flour, the conſumption in bread, we are perſuaded, would have been conſiderably reduced; and the conſumption in *paſtry* and *confectionary*, (which the preſent bill does not affect) would have been totally ſtopped.—Whereas, the conſumption of *new* bread the prevention of which is the only object of the bill, was ſmall indeed, and, ſuch as it was, might very eaſily have been reduced, and perhaps totally prevented, by the exertions of individuals.—We heartily wiſh our ideas may prove erroneous, but it really appears to us, that the committee have done what they ought not to have done, and have left undone that which they ought to have done.

On one point, however, no difference of opinion can poſſibly ſubſiſt---that a ſcarcity does exiſt, and that it is the duty of every man to adopt the beſt means in his power for diminiſhing the weight of its effects.---The firſt object is to adopt as many ſubſtitutes for bread as we can---the next, in our humble opinion, to promote the uſe of brown bread.---The common people cannot be ſo deſtitute of common ſenſe as not to know, that the high price which bread bears is not only the inevitable effect of the ſcarcity of corn, but the beſt preventive of a total failure. If the quartern loaf was at a low price, and the conſumption of rich and poor as great as uſual, what would be the conſequence?---Why, the whole ſtock would be conſumed before the next harveſt, and they muſt remain totally without bread for ſeveral weeks. Our ſituation has been well and truly compared to that of a ſhip's crew at ſea, with a ſhort allowance of proviſion; and ſelf-preſervation imperiouſly preſcribes an obſervance of the ſame conduct in both caſes.---When we know that the cauſe of the ſcarcity was one which no human penetration could foreſee, no human exertion prevent, *a bad harveſt*; we ſhould patiently acquieſce in the diſpenſations of Providence, and be thankful that our ſins have not drawn down upon us a much ſeverer puniſhment!

The *Jacobins*, ever on the alert, knowing the advantages that were derived by the Regicides of France, at the beginning of the revolution, from a ſcarcity of bread, have endeavoured to render it inſtrumental to ſimilar purpoſes here.---Some flagitious attempts have been made to inflame the minds of the populace;---but the vigilance of the magiſtrates will, we truſt, be effectually exerted to prevent the intended effects of ſuch atrocious conduct, and to bring its authors to condign puniſhment.

The Parliament having expreſsly approved the conduct of the Government in rejecting all offers of negociation from the great uſurper of France, a ſhopkeeper, of the name of *Waithman*, conceiving himſelf more wiſe than the Parliament and his Majeſty's Miniſters, availed himſelf of the hint given by the Lord Mayor at the period of his election, to convene a *Common Hall*, which met on the 19th; and voted, *by acclamation*, a petition to the Houſe of Commons, requeſting them to do that which they had expreſsly decided it would be moſt unwiſe, impolitic, and dangerous to do.---The harangues at this meeting were ſuch as might be expected from ſuch an aſſembly---not more remarkable for their violence and malignity, than for their folly and falſhood. A hand-bill was circulated, before the meeting, of a moſt inflammatory tendency, and filled with the moſt audacious LIES.---It ſtated, that it had been admitted by Miniſters that they "*never were ſincere*" in their negociation for peace at Liſle;---that 250 millions had been expended "in endeavouring to reſtore that ambitious family (the Houſe of Bourbon) to the throne;"---It aſks "How many millions of lives have been ſacrificed in theſe ſanguinary ſtruggles?---How many thouſands more of our fellow-creatures are to be deſtroyed, and millions of money more to be expended in the preſent vain and fruitleſs conteſt?"---And, as if determined to aid the cauſe of JACOBINISM more effectually- "How long ſhall we *continue to create diſtreſs and famine at home, by waſting our blood and treaſure abroad, in ſupporting allies to fight their own battles?*" A more profligate attempt to inflame the minds of the populace and to ſtimulate them to acts of rebellion, it has ſeldom fallen to our lot to record!

We congratulate the public on the unequivocal proof of the unexampled proſperity of the nation, afforded by the contract for the new loan; which the Miniſter, in the ſeventh year of the war, has concluded on terms more favourable for the nation, than any which are recorded in the annals of finance.---The means, too, of providing the intereſt of the money ſo borrowed, by taxes that will

be

be ſcarcely felt by any claſs of the community, are ſuch as muſt inſpire the people of this country with ſatisfaction and confidence, and their enemies with aſtoniſhment and diſmay.---With ſuch reſources and ſuch a cauſe, we have every thing to hope, and nothing to fear.

P. S. Since the preceding Summary was written, accounts, received from Paris, ſtate, on the authority of the German Gazettes, that the Ruſſian army under SOWOROFF has received orders to return to the Rhine and take an active part in the approaching campaign.---We think this highly probable, though, at preſent, it is deſtitute of that authority which could alone juſtify us in mentioning it as a *fact*.---We were ever of opinion that ſuch would be the caſe; and it was only in conſequence of the repreſentations of the CHANCELLOR of the EXCHEQUER, in the Houſe of Commons, that we were induced to change our ſentiments.

TO CORRESPONDENTS.

The Suggeſtions of "A Friend" are thankfully received.—"Seneſco's" poetry was intended for inſertion, but has been miſlaid —The "Extract from a Letter," reſpecting the late Mr. JONES of Nayland, tranſmitted by a reſpectable and reſpected friend, has alſo been loſt.

"Weſt-Riding" is received.—"Eumathes" is intended for early inſertion.

The very judicious tract entitled "*Forethoughts on the General Pacification of Europe*" did not reach us until all our articles of criticiſm were printed off. It will be duly noticed by us in our next Number; meanwhile, it can ſcarcely fail to receive that general attention to which its merit gives it ſo ſtrong a claim.

The aſſertion noticed by *Z* muſt be conſidered as the aſſertion of one of the parties. *Z*'s ſtatement is *to us* ſatisfactory. He has, however, miſconceived *our* meaning in one or two points; but our limits preclude the poſſibility of an explanation, which could not be compreſſed into a ſhort ſentence.

"*Veſter et Academicus*" ſhall appear in our next.

"Laurence Laſhknave" calls our attention to a combination of retail coal-dealers for the purpoſe of keeping up the price of coals.

Dr. WILLICH's Letter to the Abbé BARRUEL, having appeared in other periodical publications, cannot be inſerted in the *Anti-Jacobin Review*. The ſame reaſon compels us to reject the Complimentary Verſes on the PRINCESS of WALES.

We have, moſt reluctantly, been obliged to poſtpone the able *Expoſition of the Principles of Kant's Philoſophy* to our next Number, when it ſhall certainly appear.

TO OUR READERS.

Our Readers are requeſted to correct an error (of our Amanuenſis) in the Preface to Vol. IV. and to read *Fichte* for "Furchte" wherever the word occurs.—Alſo, in p. 8, l. 25, to read *Thouſand* for "Hundred."—P. 13, l. 15, *deprecate* for "depreciate"—and p. 15, l. 28, *feats* for "ſets."

LITERARY INTELLIGENCE.

"A fourth Letter to the Quiet Good Senſe of the People of England," from the author of the three former Letters is in the preſs.

A Letter from the Rev. R. POLWHELE to the BISHOP of EXETER, as a reply to a new production of Dr. HAWKER, will ſpeedily appear.

Mr. GWYLLIM, the learned Editor of Bacon's Abridgment, is engaged in the compoſition of an important and elaborate work on the ſubject of *Tithes*.

A Memorial preſented to Mr. PITT by Mr. BURKE in the year 1796, relating to *Corn*, is preparing for the preſs; with a preface from the Editor, in defence of the Author, from the late attacks of Dr. Duigenan.